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FROM

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THE

NARRATIVE

OF

ELEAZER SHERMAN,

GIVING SOME STATEMENTS

OF HIS PROSPERITY AND ADVERSITY IN THE LAST FOUR YEARS OF HIS LIFE.

FOUR VOLUMES IN ONE.

VOLUME IV.

They shall lay hands on you and persecute you; deliver you up into the synagogues and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony; settle it therefore in your hearts not to meditate before, what ye shall answer; for I will give you a mouth, and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed, both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake; but there shall not a hair of your head perish. In your patience possess ye your souls.—Luke, 21st chap. 12—19 verses.

If they have called the master of the house Beelzebub, how much more shall they call them of his household?—Matthew 10th, 25.

Can a devil open the eyes of the blind?—John, 10th, 21.

PROVIDENCE;
PUBLISHED BY THE AUTHOR.
1835.

~~7,382,24,5~~

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NARRATIVE.

THIS is calculated by the Author, to be the last volume of the history of his Life; additions will be made from time to time, if his life should be continued. Twenty years have passed away since I commenced preaching, and not far from four years since the third volume of my Narrative was printed. What I now shall write, will be what has taken place in the short period of four years, both as it regards my prosperity and adversity. In this period of time, what is written, will be condensed in as narrow a compass as possible.

CHAPTER I.

Attend Yearly Meeting in Coventry—Revival in Scituate and Foster—Protracted Meetings in Mansfield and Dighton—Visit Mendon, Upton and Grafton, Mass., and several Factory Villages in Rhode-Island.

Shortly after my ordination, August 11th, 1831, having attended several appointments, and baptizing a number in my native town and in other places, I left Massachusetts to attend the Connecticut Conference, held in Rhode-Island State, in the town of Coventry, at Rice City meeting-house. At this meeting, I do believe God gave me more than a common measure of his Holy Spirit, while I preached to a large assembly in and out of the house.

After meeting, brother Knight Hill took me by the hand and said, brother Sherman, your labors are needed in the town of Scituate, where I live; you must go

home with me, and preach this evening at the school house, at the Rockland Village, near the factories in this place. A revival had just commenced, and a great anxiety was expressed after my first preaching with these people, that I would continue my visits and preach with them; I accordingly complied with their request. At my first meeting, twelve persons in tears of repentance, publicly manifested their desires for prayers. And the next evening, at Clayville, I preached again to a crowded congregation; and more than forty arose in the meeting to be prayed for. And the next day a prayer meeting was held at brother Hill's, and a number experienced a good hope, that God in mercy had pardoned their sins. This reformation continued near two years. Elder James Burlingame administered baptism to not far from two hundred, in this vicinity, in the time of this glorious work of God. Elder George Collins and brother George Williams were fellow-laborers at this time with us in this glorious work. Old and young, and some households were converted. The tavern-keeper and his family shared in the work, and were baptized. But since then, sister Hill, wife of brother Hill, the tavern-keeper, has gone home to Jesus, and left this world of sorrows and of tears, for immortal joys.

She fell asleep in Jesus' arms,
Her happy spirit is now at rest;
She now enjoys those heav'nly charms,
Which mortal tongues cannot express.

I labored some this year at the Pond Factories in Scituate, and some were converted, who, as I am told, joined the Free Will Baptist Church. My free brethren, in this place received me with much respect; may the good Lord reward and bless them forever. I also held several meetings at Cranston with the Free Will Baptist brethren, some few were converted. In this place I attended the ordination of brother Phillips, and made the first prayer in the opening of the meeting. Elders present, were, Tobey, McKenzie and Cheney, who ordained brother Phillips according to the New Testament order. May God bless deacon Cole and family for giving me a home at this time.

This year, a four days' meeting I attended in Mansfield, Mass.; a revival commenced at this meeting; a number were shortly after baptized by Elder Morton.—Since that time, he has been called to experience trials most heart-rending. His house took fire in a bitter cold night, while his family was in a sound sleep. The Elder awoke and saw his house in flames, sprang to the bed of his wife, who was then confined, carried her and her child out, and then sought to return to get the other child, but was prevented by the flames. He then broke in the window on the outside and rescued the child; but the suffocation of the smoke and fire caused the death of the child in a short time. The house and all its contents were destroyed, not saving even their wearing apparel.

'Tis hope that raises up the mind,
And keeps us from dispair;
When fiery trials we do find,
'Tis then our God is near.

A protracted meeting was holden in Dighton, Mass. I took a part in the meetings. The last day was a most solemn day to many. Elder Blackmar, pastor of the church was called to preach the funeral sermon of one of the members, a young female, much beloved. Religious glory beamed with all its brightness on her soul, as she descended the dark valley and shadow of death, while attendant angels waited on her happy spirit into the mansions of bliss.

Her coffin was carried from her home to the meeting house, and a very affecting sermon was delivered by Elder Blackmar to a large circle of mourners and friends. There was joy mixed with sorrow by all her friends, while they took their last leave of this departed sister and child. Precious in the sight of the Lord is the death of his saints.

Mary's portion was her choice,
In Mary's Saviour did rejoice;
Like Mary followed in the way
To the far climes of endless day.

About the first of November, 1832, I left Providence with Elder Tobey, to visit Elder Coe, then preaching in

Upton and Grafton, Mass. On our way, we stopped at Mendon, at deacon Fletcher's; here we found some of the salt of the earth. Our visit here was very agreeable. The deacon and his wife live on religion—it is their meat and drink We had a very good meeting at their school-house; I tried to preach that evening; the Unitarian preacher was present, took a part with us in the meeting, and gave me an invitation to preach at his meeting-house, which I afterwards did, and was kindly treated by that society and minister. The next day we went to Grafton; I preached the following evening at the school-house on George hill. One young man was awakened at this meeting, whom I afterwards baptized. We held several meetings through the week; in Upton, some good was done; some dated their awakenings from our preaching on this visit, which lasted but one short week, but soon returned. By request of my brethren, I made them several visits through the winter, and preached several times at the dwelling-houses of the Baptist brethren in Grafton, also at their meeting-house; received some temporal help, for which may God reward them.

From time to time, through this winter, I preached at the Blackstone Village, in Mendon. Here I found general reception by my Free Will Baptist and Methodist brethren. But some unknown person wrote letters in the way of ridicule, to hurt my feelings. This did me no harm; God gave me courage and confidence to deliver my testimony without the fear of man. In this place is a large factory and quite a handsome village; a growing church of Free Baptists, under the instruction of Elder Burlingame. A little above Blackstone is a factory village called Millville. In this place is a growing church of Methodists. I held one meeting with them; one man was baptized on that day. They have since dedicated a new meeting-house in the place. A little below Blackstone, is a growing village, owned by the Messrs. Farnums; a very extensive factory is in this place, also a meeting-house, and a number of good brethren and sisters I found in this place. I preached several times in this village, and had several interesting meet-

ings. A little below this village is a large village, called Woonsocket. Here I also had several meetings—the Rev. Mr. Brown, Church minister, made me welcome at his house; had several meetings with him, and found him a loving, humble man of God. While in this place, I had an invitation to preach at Esquire Jenckes' factory village; some were awakened in this place, to seek the Lord, who afterwards were baptized.

This winter I preached at Mansville Village, in Cumberland. Here is one of the handsomest factories in the United States, built of brick, and a handsome village. Mr. Man, the agent of the factory, granted the privilege of his new school-house. I had preached in this place a number of years before. I now found my former friends glad to see me. While on my way to this place, I came near freezing to death; the piercing cold wind and snow that blew in my face, liked to have taken my breath away. I walked backwards considerable to get to the place. Several persons in different places froze to death at this time. If I had had many rods farther to have gone, I must have perished with the cold.

From this place I went to the Albion factory, and held several meetings; here are two factories. My Methodist and Baptist brethren made me welcome in this place. Here I found a brother Brown, of my own denomination. His son experienced religion about this time. From this place, I went and preached at a factory called the Sinking Fund. Here I found some of my former friends and spiritual children; had several good meetings. From thence I went to Smithfield, at Slater's Village. Here is a large village, owned by John Slater. In this village I received the best of treatment from my free Baptist and Methodist brethren, also by Mr. Slater, the owner of the mills; he willingly kept my horse, and bid me welcome to stay at his house. Here I found brother Thomas Brown, a young man of an excellent spirit. He has since been ordained by the Free Baptists. May God speed him on his way, and give him souls for preaching, and a bright crown at last in heaven.

In the spring of this year, 1833, Elder Maxcy Bur-

lingame invited me to go with him to Glocester. He gave out an appointment for me to preach at Chepachet Village. It was some distance, and the travelling bad, the frost at that time coming out of the ground, made it bad for my horse. I got to the house at the time appointed, but few people had gathered. I told the bell-man to keep ringing the bell, for I would not preach unless more people came out. I meant they should turn out to hear; I had taken pains to come from a distance, and must have the people out. The bell-man continued to ring the bell after short intermissions; the people began to come to the house to inquire what was the matter. I told them I wanted the people to preach to. A little before nine, I had quite a number out to hear me, and then I delivered my sermon. The next day the house was well filled. I held several good meetings with my Free Baptist brethren in this place.

From this place I preached in Burrillville, at a factory village. My meeting was at the dwelling-house of a very good brother, by the name of Harris. May God reward him for the favors received. I went from Burrillville to Johnson, and found that the Lord was doing a work at Simmonsville. Through the instrumentality of brother Henry Grensleet, I preached that evening at brother Luther's. This was a glorious meeting. Here I heard the swearing young men, that a little time previous, could use their tongues in blaspheming God's name, now could use them in prayer and praise; and the proud and vain young ladies, who could despise the religion of Jesus, were now at his feet, like Mary, and clothed with a meek and quiet spirit like Sarah. I was a fellow-laborer with brother Grensleet for a short time in this place, and baptized some that afterwards joined Elder Cheney's church, at Olneyville. Some of the converts were baptized and joined with the Six Principle Baptists. Elder Grensleet was ordained in this place and baptized a number.

There not being a meeting-house near, on the day of the appointment for ordination, we held our meeting at brother Randall's. Many came to see and hear, that could not be accommodated in the house. I told my

brethren that the crowd of people had come to see the brother ordained, and as he was to be ordained as an evangelist to travel, we would ordain him on wheels; there being a wagon in front of the house, we had better step into that, and the people could all be accommodated to see and hear. To this they agreed. Shortly after this, a Christian Church was organized in this place. Elder Sweet is now their pastor.

CHAPTER II.

Revival at the Phenix Village, in Warwick, Rhode-Island.

In this village there are two large factories, a machine shop, a public house, a meeting-house, a large school-house for public worship, a large number of dwelling-houses. Below the Phenix, is a large cotton factory and village; and below this is a very large village, and a number of large factories, called the Natick.—Some distance below, where the river enters into the sea, is a village and some mills. Above the Phenix, is a large cotton factory and village, owned by the Messrs. Harris. Above this, is a village and two large factories, called the Arkwright; above this, is a large village and factory, called the Fiskville; above this, is a large village and factory, called Jacksonville; above this, is a factory and village, called the Hope.

In the year of our Lord, 1833, some time in the month of April, I held my first meeting in this place. Alexander Sherman and a brother Brown, that is now in his grave, some time before had given me a pressing invitation to preach in this village. Brother Henry White being on a visit to see me in Johnson, I told him, if he was willing, we would go to the Phenix Village that evening and hold a meeting; to this he agreed. We got there a little before night, and put up at brother Sherman's, and he took pains to notify the people. The

large school-house was filled; my congregation were of all denominations in the place. My books had given the people some information concerning me before I came to this place. This, perhaps, caused some to be anxious to hear the author of the book. When the people had filled the seats, God gave access to heaven in prayer, and the spirit of grace flowed into my soul. We sang a few verses of a hymn; I then arose and delivered my sermon with considerable freedom of mind. I then told the people that I expected to preach for a while in the place, and I was willing to preach with every church and society in that vicinity, and told them we must all unite, and not have any selfish motives or sectarian spirit, and unite to call on God to pour out of his spirit. I did believe it would take place; and farther, if God should graciously hear our prayers, and souls should be converted, to let them join where they pleased, and have no hard feelings on this ground. "Mr. Sherman need not be concerned," said one, "about this, for there are no signs of revival at present."

The next day, on my way to the Natick village, I met Elder Tatem; he gave me an invitation to preach at his meeting-house. I held a meeting at the Natick village that evening, and started and got a little distance from the place, brother White said to me, he had thoughts of going to Rhode-Island; and we were about to part. I told brother White there was an impression on my mind to tell him to no longer halt between two opinions about preaching; if God had called him to preach, to attend to his call; if not, to go to work. It was no use to be so melancholy and cast down; give up to God and obey him in whatever he had for him to do. No father, that ever parted with a child, felt more anxious desires than I did for this dear brother. I believed God had given him a talent for great usefulness, if faithfully improved. From that time to the present, I am informed, he has been preaching, and has been instrumental in God's hands, of the conversion of several persons, old and young. May God bless him as he did Samuel of old, who served the Lord from his youth.

I continued my visits at the Phenix from this time till

May, 1835, and shall give the reader further information as I proceed in my narrative. About one week from the time of my first appointment, I preached again.—Deacon Rice, of the Calvinistic Baptist church, came and told me that Elder Ross had sent a request for me to preach at his meeting house, in Coventry. I accordingly went and held a meeting at the meeting house and at the hall at the Stone Factory. I found that Elder Ross had been greatly blessed in gathering people to the Lord in this place; and I found him not at all possessed of any sectarian feelings; that gospel that breathes love and good will to all men, dwelt richly in his heart.

Returned again to the Phenix school house to preach. At the close of my meeting, I requested all that felt willing to pray for God to send reformation power, to come out of their seats and kneel down with me and pray.—Some of my Methodist and Baptist brethren came out; I told the people that night, that I had preached to them several times; that I did not want to continue my visits to no effect; if I preached to people, I wanted to preach to such as would hear and seek the Lord; there had been but one young person that rose for prayer in all my meetings in this place. I told them I should leave the place to come no more, if there were none that would decide in their minds the next day by four o'clock. Brother Charles Thayer came out of the mill by the request of some, for me to stay. I preached at his house that evening, and seven arose for prayers. The next, at an inquiring meeting, twenty-two were on their knees at once, and several of this number prayed for themselves. The next Sabbath I preached at Elder Tatem's meeting house, also in the evening. At the close I kneeled with several who were seriously impressed, feeling their sins as a heavy burden on their souls. Elder Tatem, at this time, was very friendly; he made me welcome at his house, and treated me at this time with all that respect that was due a christian brother. I preached several times at his meeting house, and for a time was invited and made welcome at some houses of the members of his church. But in a short time, I was told by a person, not a member of that church, he did not think I should

be invited to preach any longer with Elder Tatem's people; neither did he think the other denominations in this place would open their doors for me to continue my preaching in the village. I told him, I believed the old Baptists, a greater part, would unite and come to my meetings. He told me he was better acquainted with the people in that village than I was; and there was too much sectarianism in that place for me to be generally received, and for the churches to unite. I soon learnt the truth of his statements; I was no longer invited; I did not hear them say, "We want you to continue your labors, and we will help you." Now my mind was in trouble; I felt as though God had a work for me to do, and it had commenced under my labors. One says, "If you would go to any of these churches, and confine yourself particularly to them, and labor to build them up, you will not fail of having a place to preach." I told him it was for the general good of all people that I felt, to labor, and did not wish to build up sectarian parties. I told him I could not leave the place; that I should continue my visits if I preached in the streets or lots, for God had a work for me to do. Mr. Emerson, a Methodist, brother Charles Thayer, of the Calvinist Baptist church, Olney Briggs, of the Christian church, brother Spencer, of the Baptist church, and a Mr. Wood; these men told me they would open their dwelling-houses for me to preach. Sister Bennett, then a member of brother Tatem's church, said I might preach at her house; she hoped there would be a reformation, and her children might be converted.

I continued to preach now in private dwellings; for a short time had no other place; more came than could get into private houses. About this time the Messrs. Harris, the owners of the great factory and village above the Phenix, granted us the privilege of holding our meetings at their large new school house that was just finished. As often as two or three times in a week, I held my meetings in this place, and preached to other villages near; converts were multiplied, and scores of anxious seekers were daily bowing as humble penitents before the altar of mercy. Days of baptizing followed, and be-

fore this revival was over, all the churches had additions to their numbers, and not far from one hundred professed to experience religion. There were a few brethren in this place at this time, that belonged to Elder Burlingame's church in Coventry. They saw fit at this time to form themselves into a church; they got liberty from the church at Coventry; they called on me to administer baptism to such converts as chose to have me baptize them. Many baptizing days we had; sometimes I baptized alone, sometimes Elder Burlingame and I baptized together. Elder Thomas Tillinghast and myself often went into the water together; we often marched to the place where we baptized, in procession, each one singing some baptismal hymn, and returned in the same order. O how solemn, how delightful and heavenly, were those seasons of serving God. Neither time nor eternity will erase them from my memory.

The Christian Church increased to not far from fifty members; the work spread; the converts were remarkably gifted in exhortation, and prayer, and singing; no sweeter notes did I ever hear, no happier souls on earth that I ever saw, than were those heaven born heirs of glory. Many of different denominations, who came to visit us from a distance, acknowledged they never were to better meetings on earth.

Our Six Principle Baptist brethren were one with us; the converts of each church were happy in each other's company; they had bowed before the Altar of Mercy together, and raised up to sit together in heavenly places in Christ Jesus; and I expect they will, ere long, meet together and sing the eternal song in heaven around God's throne, and tune our voices in sweet notes of praise to that Saviour, who redeemed us by his blood and prepared mansions for us before his eternal throne.

There was some opposition manifested towards me in the commencement of my labors in this place. There is almost every thing in these villages to the outward eye, to make these places delightful and agreeable; but there are a few, I trust, of the different churches, also some of those that do not belong to any society, that have a friendly spirit towards all, and would be glad to see libe-

ral christianity prevail. At the time I commenced preaching in this place, brother Charles Thayer, of the Baptist church, had been appointed as one of their committee to get a preacher. He was introduced to a Mr. L. and agreed with him to preach one Sabbath for five dollars. Brother Thayer questioned Mr. L. if he was acquainted with me. He told him he had known me for nine years, and said if he come here, I advise you to receive him freely and treat him well; he will do you good. He gave this brother to understand that my labors had been blest where the ministers and people received me; but where they did not it, it had been the means of some minister having to leave their place of preaching where they had opposed me. But when this brother wanted I should preach at their place of worship, he was opposed. He knew what Mr. L. had said, if I came into the place to preach, he has told me I must receive him, and if we did not receive him, it would be against us. The next Sabbath, language was made use of by Mr. L. that brother Thayer began to learn what he meant. That he meant to prejudice all the Baptist church against me, so that I should not preach at all with them. He had something to say about the dreamer, not calling my name; but some were well satisfied who he meant. I soon learned that he tried to make people believe that I held to very erroneous doctrines. This led me to preach to the people, and give a true statement of my belief in doctrine; Mr. L. was present at the time and heard me. I will here take occasion to state to the Baptist church at Fiskville, that I have preach to a large number of Baptist churches in Massachusetts and Rhode-Island, and never was rejected by any society of your order before. Did not your deacon get a good report from Elder Ross, concerning me? Why was I rejected, if it was not by the influence of your preacher? Brother Thayer being your committee, had a right to invite me to preach with you. Why was it not granted? Because, Mr. L. had soured your minds. I was a stranger, and ye took me not in; as much as ye have done it to one of his members, ye have done it unto him.

Does not the language in John's third epistle and tenth

verse, rightly apply to Mr. L. in regard to his treatment to me and brother Thayer? "Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words, and not content therewith.—Neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." I have no doubt, but my Baptist brethren at Fiskville, would have received me and had me preach with them, if Mr. L. had hot prejudiced their minds.—After the reformation had continued over four months, passing Fiskville, I met Mr. L. in the street. I spoke in a pleasant manner, and said, "How do you do?" Mr. L. replied, "Sherman, you are a wolf in sheep's clothing; you have received Thayer into your church; he is an excommunicated member from our church; and I will publish you for this." I then asked Mr. L. if he did not remember his talk to brother Thayer concerning me, and my being rejected by him at brother Thayer's request, and that he had acted contrary to his own talk to brother Thayer; and by this means, brother Thayer's confidence was lost in him; on this ground he left his meeting and the communion on his own account; brother Thayer was dealt with and excommunicated. The brethren of the Christian Church felt free to receive brother Thayer. If there was one in all the place that felt willing to act and do for God's cause, it was brother Thayer.

We could not in conscience, reject him; we believed he was excommunicated through Mr. L.'s influence, and turned out of the church through envy.

At the time Mr. L. met me in the street, before mentioned, and called me a wolf, he had one other charge against me; that was, I had been the means of getting up a church in that vicinity; and he had thought, by reading my book and from the course I had formerly taken, gave him to understand, I did not go about to establish churches. I then told Mr. L. what he told brother Thayer about receiving me; that if they did receive me, I should do them good. Now, said I, you did not do as you said; you, through prejudice and sectarianism, have rejected me from preaching with your church, and ac-

cording to your own statement in saying what you did to brother Thayer, that reformation followed my preaching in almost every place; it has now come to pass in this place; and you are not likely to catch many converts through my labors; on this ground you call me a wolf in sheep's clothing. Such a spirit as that man manifested towards me at this time would have commanded fire from heaven, or some other place, for my destruction.

I had as good a right to use my influence to collect a church, as Mr. L. or any other man. The laws of God and my country grant it. And not being received by Mr. L. and his church, and shut out by others, I saw fit to collect a few lambs and sheep together and feed them. I did not discover Mr. L.'s mark on any of those sheep or lambs, but the mark of love to God and good will towards all men. This was the mark of the true Shepherd, the rightful owner of the sheep. This church was gathered and established under the Christian name, the 21st of July, 1833. And if, at the time, I had discovered any among this little flock with Mr. L.'s mark, he might with more propriety have called me a wolf.

Shortly after the conversation before mentioned, with Mr. L., all through the villages and fifteen miles distant, a report was in circulation that I had left my family to suffer, and for a long time this had been the case. And such a person as I, if this were true, according to the bible, would make me worse than an infidel. But from whom this report came, or who was the author, I could not find out. But it is true, says one. So from house to house through the villages, this report was carried.—One says, I'll not go to hear Mr. Sherman preach any longer. Says another, if this is true, he ought to be stopped from preaching. But I found my meetings at the villages in Warwick, began to be less attended; and a number who were serious and had kneeled for prayers in our meetings, had gone to other places; and every thing was said in doors and out, to turn the current of the reformation from us. Some children were forbidden by their parents to attend meetings. This evil report was on the wings of the whirlwind, scattering destruction to my usefulness. I discovered that something must be

done; I knew the charge and reports to be false. I accordingly started for my native town, where my family boarded, between forty and fifty miles, and obtained the following certificates, signed by brethren and friends of the different denominations and men of influence, holding different offices, that were knowing that my family were well taken care of, and that the report which had gone out was false.

MIDDLEBOROUGH, Nov. 29th, 1833.

Whereas, we understand that there have been some unfavorable reports in circulation against Elder Eleazer Sherman, with regard to the support of his family and wife. We, the subscribers, hereby certify, that we being acquainted with Elder Sherman, and with the situation of his family at present, we consider him a gospel preacher, and his family, part of them have been boarded in this part of the town, part of the time for two or three years past, and he has paid their board punctually. And his wife is boarded and makes her home in one of the most respectable families in town, and is as comfortably supported as any other person. We therefore consider these reports of his neglect to his wife and family, if any there are, untrue and without foundation.

OLIVER PIERCE,
ELIAS PARRIS,
JOB P. PARRIS,
ABRAHAM PIERCE,
JOHN PIERCE,
SILAS PIERCE.

At this time, my two youngest children boarded at a Mr. Westgate's, where it was convenient to go to school, where they had the best of care and attention. And my wife boarded at brother Job Nelson's, also one child.

MIDDLEBOROUGH, Dec. 3d, 1833.

This is to certify to all whom it may concern, that I have boarded Mr. Sherman's two children between two and three years, and they have not suffered for food or clothing since I knew them. If any one says to the contrary, I am ready to prove they have asserted a falsehood.

WILLIAM WESTGATE.

MIDDLEBOROUGH, Dec. 3d, 1833.

We, the undersigned, have been acquainted with Elder Sherman for several years past. And from the commencement of his labors in this town, for three years past, we have cause to believe his labors in preaching the gospel have been blest of the Lord. And since the commencement of his preaching with us, his family has resided in this town; and we can confidently certify that he has made them comfortable in every respect, in providing for them.

ICHABOD SAMPSON,
JOSEPH SAMPSON,
JAMES JACKSON.

This will certify to all whom it may concern, that the above declarations relative to Mr. Eleazer Sherman, we believe to be true.

LEVI PIERCE,
Postmaster of Middleborough, Mass.
NATH'L STAPLES,
JOB P. NELSON.

I returned to Warwick with my certificates, and read them in a meeting at the Harrisville. The next evening I went to the Natick village to preach; the house was very much crowded. Immediately after I had done speaking, a man arose and said, "Mr. Sherman, I am informed by good authority, that you have neglected your family and left them to suffer; and you are about in these villages getting your living out of the poor people, some poor widows in the village at the Phenix, your are staying and spending your time. If this is true, such a person ought not to be suffered to go on in this way." This and considerable more was said. I told the man he was mistaken and wrongly informed. I demanded his good authority for his statements; I told him I had just obtained certificates from the place where my family resided, to prove to the people that his statements were not true. He told me, when I produced my certificates he would inform me who told him. The congregation met the next evening, and my certificates were read. The next morning, the man said that ministers were those that gave him his information; that Elder Tatem told him, and Mr. L. told Elder Tatem. Elder Tatem said he got

his information from Mr. L. The next evening, Elder Cole and several others went to see Mr. L. and read the certificates. I then asked L. how he came to tell such a story. He said a widow woman in Middleborough told him what he had reported, and she was his author. The question was put to him, "Are you satisfied, from these certificates, that the story is false?" He said he was. I then asked him to give the woman's statement to him, and to give it in writing, but he would not.

The next morning, Elder Tatem got what the woman said, in writing, from Mr. L., which is the following statement.

FISKVILLE, January 13th, 1834.

Copy of a paper, written by Elder Loring, in regard to Elder Sherman and wife and family.

A story being in circulation, that Rev. E. Sherman does not provide for his family, and my name being made use of in reference to it, I hereby certify that I have no personal knowledge in relation to the subject; but I have heard it reported currently, for the last four years, in different places, and being at Middleborough in the fall of 1832, at a house where I stopped to tea, I was informed that Mrs. Sherman was there. I asked where she lived. I learned that she was now staying at Mr. Sherman's father's; that they were poor and apparently unable to keep her, and that she visited among the neighbors, getting tea at one, and dinner at another. The lady of the house remarked, "I suppose she came here to get her tea." She was treated coolly.

Mr. L. states in this writing, that he had heard this reported currently for four years. This report came out in 1830, while I was preaching in the city of Providence and North Providence and Johnston, with the different orders of people. The report was, that while I was preaching in Newport, my family was left to suffer, and also when I preached in Tiverton. I therefore sent to both places, and from the best authority obtained certificates to contradict such reports. And my certificates were then read to satisfy my brethren the reports were false; and were contradicted in every place. And a

good witness has testified that Mr. L. said he never believed these reports were true against me. The following is the certificate from Newport.

NEWPORT, April 15th, 1830.

We received your letter of the 12th, and in answer to the same, we feel free to state, that while you was in Newport in the time of the reformation, your efforts in preaching were owned and blessed of the Lord; and the contributions made by members of the church and others, were sufficient to make your family comfortable, while you stayed in Newport. And our friendship is not in the least diminished towards you; and we hope God will continue to bless your labors, and you at last receive the reward of the faithful.

MICHAEL EDDY,
ROBERT DENNIS,
BENJ. H. WILBOR,
JAS. A. McKENZIE,
PELEG SANFORD,
JAMES MUMFORD.

This paper was circulated through the village, and notwithstanding my certificates had been read, there were a number who believed the reports against me were true. If they were not, said they, Mr. L. would not have given Elder Tatem that statement in writing.—When I went again to the Natick village, the place was in an uproar. I was met, and threatened. I expected one spell, to be taken by force. I begged of the people to hear me patiently. I told them if they would let me have my meeting, I would go again to my native town and bring living witnesses, that Mr. L.'s statements were not true in that paper. I held my meeting that evening at brother Warner's, and started the next day for Massachusetts. The day following, I went to see the widow woman that Mr. L. said told him of my family's suffering. This lady had no recollection of telling Mr. L. any such thing, and gave the following certificate, and acknowledged the same before a justice of the peace as her free and voluntary act.

MIDDLEBOROUGH, January 15th, 1834.

This is to certify, that I have received information that Elder Horatio N. Loring is circulating by writing and reporting things that are untrue, in respect to Elder Eleazer Sherman's neglect in supporting his family; and that Elder Loring states to the public by writing and reporting, that I am the author of these reports. I am informed, that one year ago last fall, he states that he was at my house, and that Elder Sherman's wife was there.—That is true; and she was there by my invitation. I sent word to her to come, and she and her mother-in-law came by my request, and were cordially received by me and my family. I have always made Elder Sherman welcome at my house, and his wife was never at my house to make a visit until the time which Elder Loring states. And now I can say of a truth, that I have no recollection of stating any thing to Elder Loring in regard to Elder Sherman's family; but have been informed, before and since the time to which Elder Loring states of his being at my house, that Elder Sherman provides well for his family, and that they are not living on the poverty of his parents, as I am informed Elder Loring has stated KATHARINE HOAR.

Present, JOB P. NELSON.

January 17th, A. D. 1834.

Plymouth, ss.—Personally appeared the widow Katharine Hoar, above named, and acknowledged the above certificate to be her free act, before me.

OLIVER PIERCE, Justice of the Peace.

Oliver Pierce, Esq. the Justice, then gave the following certificate:

N. B.—This may certify, that Elder Sherman's father and mother live in my house, and have for about two years past, and that they live comfortably.

OLIVER PIERCE.

Brother Joseph Shockley and brother Job P. Nelson, the man where my wife and a part of my family boarded, and myself and wife, started for Warwick. This was about the first of February, 1834; we arrived at the

Natick village about eight o'clock in the evening, and the distance was over forty miles; and a greater part of the way we rode in a tremendous rain storm, the wind blowing the rain right into our faces the whole distance. The reader may ask, why I was so much in haste. Because the cause of Christ was suffering; a reformation had commenced in this village; numbers had bowed the knee with me in prayer, and the brethren were in great anxiety for my return; Satan was ready to tempt the anxious souls to give up seeking the Lord; the young converts were grieved and hurt, and the old saints were in tears, seeing my cruel treatment.

I never saw people more pleased than they were when we arrived, to contradict the wicked, hard-hearted slanderers. We went to see Elder Tatem that evening. He seemed glad that the reports against me were false, and promised to do what he could to remove the prejudice against me, on account of this report. I was informed the next day, the man that first broached this report in public meeting, was now willing to contradict the report, that he was satisfied it was false; and the minds of the people in this village were turned right about, and the people were very friendly.

The next day we went to see Mr. L. at his house.—Brother Nelson questioned him in regard to what he had told about me, and to give his reasons for telling what he had. He said the woman told him what he had told. Mr. Nelson then drew her certificate out of his pocket, stating that she had no knowledge or recollection of any such conversation, and also the certificate of the Justice backed on to her's, that she, in his presence, had acknowledged this to be her free act. Mr. L. seemed some surprized. Brother Nelson told him concerning my family; that they boarded with him; that my wife had been for some time at his house; and, said he, "Mr. L. you have been at my house; you know my situation in life; if I live well, brother Sherman's family fare well. Brother Sherman has paid me from time to time for their board. Myself and those that are with me, Mr. L. have not come so far this season of bad weather, for nothing. Will you, Mr. L. tell your congregation to-night, or to-

morrow, in your public meeting, that Mr. Sherman has given you undoubted evidence that his family is well taken care of." Mr. L. promised he would. "Will you give brother Sherman a certificate that you are satisfied his family are in good circumstances to live?" He said he would; and then gave me a certificate, and signed his name, and handed it to me in their presence. Whether Mr. L. did make this known publicly to his congregation, I do not know. I have inquired, but no one could tell me. He promised to do it. Brother Nelson told him he might have his choice; if he said he should not do it, brother Nelson told him he should come to his meeting and do it himself.

Brother Shockley and brother Nelson attended my meeting the next day, and told the people their business to that place, and that they were ready to give any one what information they wished for in regard to my family; and proclaimed publicly and sincerely, that the charge against me was false.

This conduct of Mr. L. caused much talk, and several lost their confidence in him as a preacher; and caused me much trouble and expense. Although my brethren did not charge for their trouble in coming from Massachusetts, my tolls and horse-keeping on the road and at the village tavern at this time, was not less than ten dollars. This is a fact. This was too much for a poor man to lose. But this was nothing in comparison to my trouble, at the cause of Christ being wounded.

Some at this time told me I ought to sue Mr. L. for his conduct; money was offered to carry on a law suit; that if I commenced a suit against him for defamation of character, I should get recompense. But I chose rather to do as St. Paul said about a certain man, that Alexander, the copper-smith, had done him much injury, the Lord reward him.

I shall now give some reasons why I think Mr. L. has acted contrary to his own conscience in this affair. He was well acquainted with me; I had in years past preached at North-Providence, and after a large number had experienced religion and many baptized in that place by the Free Baptists, Mr. L. came into the place, seve-

ral months after the revival commenced; he was then a Free Will Baptist. I then gave up my labors in this place, when a greater part of the people were anxious for me to continue with them. But to help Mr. L. and give him the opportunity of having about four hundred dollars a year, I left the place. One of the society told me that they wished to settle Mr. L., and if I would leave the place for a season, the minds of the converts would be turned in favor of Mr. L. the same as they were towards me. And they then should form a church of these converts and have a society, and raise about four hundred a year for Mr. L. I then left, to the grief of many. Mr. L. took the ground and got the salary for some time.—Now, I wish the reader to take notice. In the latter part of Mr. L.'s staying in North-Providence with the Free Baptists, I visited him and put up at his house, and preached in the village by his request; and he went himself and notified the people. And this was after the time that he has stated the widow woman told him the story about my family being left to suffer.

I think, not less than twice, I preached in North-Providence by Mr. L.'s request, after he says this woman told him this story. If this story had any influence on his mind, why did he receive me to preach in North-Providence, and afterwards take the measures he did at Warwick?

Again, Mr. L. very well knew that I was an ordained preacher of the Christian Church, and belonging to that Conference at the time; and allowing such a thing to have been true, I should, in all probability, have been called to an account by them for my neglect.

Once more. At the time Mr. L. states that this story was told him, I had for more than one year and six months been preaching in Middleborough at four meeting-houses of the Calvinist Baptist order, by night and day, from time to time, and other denominations besides. This, Mr. L. was knowing to. And could he believe, that my family in the place at the same time were suffering? He could not in reason believe it. For that reformation spirit in Middleborough, that untied their heart

strings, also untied their purse strings; and they contributed liberally for the support of my family.

It has been from a cruel and selfish sectarian spirit, that Mr. L. has treated me as he has; and some of that church have been prejudiced against me through his influence. On this ground, some have been ready to lay hold on every report circulated, and held me at a distance, thinking, perhaps, I was their enemy; while at the same time, I would have preached with them, and have done them all the good in my power. My sincere prayer is, that God may bless them, and that Mr. L. hereafter may be led by a tender, loving spirit towards all men.

After Saul ceased to persecute the churches, as it is written, Acts, IX. 31, they had rest throughout all Judea, and Galilee, and Samaria; they were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied. So it was with the Church of Christ in Warwick, after our trials in consequence of Mr. L.'s conduct.

Prophets and apostles wrote their lives,
While suff'ring on their way;
We have it now before our eyes,
The trials that they see.

Then do not think that I am wrong,
If I should do the same;
While I defend myself like Paul,
Why should I then be blam'd?

To follow Christ is my intent,
His spirit is my guide;
My enemies I mean to love,
Although they do deride.

A hateful spirit God abhors,
'Tis this that causes pain;
O, may I never suffer this
Within my heart to reign.

But O, the cruel, Christless heart
That vents its poison forth
In sland'rous lies before the Lord,
Will surely meet his wrath.

May those that read these lines composed,
Take warning by the same;
And follow Christ whilst here below,
And love their brethren.

CHAPTER III.

Revival at Plymouth, Mattapoiset, Fairhaven and New-Bedford.

In the month of December, 1833, the Spirit said, "Go to Plymouth." I that day had started from the house of brother Job P. Nelson, with an expectation of going into the State of Rhode-Island. Just after I passed Elder Briggs's meeting-house, that Spirit which maketh known to man his duty, and the will of the Lord to his servants, revealed to me that I had a call of labor in the town of Plymouth, and that I should see a glorious work of God. A sense of feeling of reformation power was then in my soul.

I obeyed the Spirit, and went directly there. I held my first meeting at the Christian meeting house. I here saw brother William Fance. He came and took me by the hand and said, "Brother Sherman, you must preach at Eel River, in the other part of this town; for I have thought for some time, that if you would come and preach, there would be a reformation." He told me there was a man that belonged to the Universalist Society, that would let me preach in his house. I told brother William that he might notify the people, and I would come and preach. Quite a number came together; and I kneeled before the Lord to pray; I felt the power; I saw

a cloud big with mercy, hang over the place, and the rain of righteousness was coming down on the people. Before I rose from prayer, that Spirit from God which brings a solemn power on the feelings of man, was then known and witnessed by all the congregation.

The spirit of grace and supplication was poured out on the people. I stayed several days in this place at this time. Fourteen had publicly desired prayers before I left on this visit, and many others seriously impressed. The next day after my first meeting, the Rev. Benjamin Whitmore, the pastor of the Congregational Church in that town and neighborhood, came and invited me to preach at his meeting-house, and bid me welcome to his house; and the deacons and all their members treated me in a very friendly manner, and contributed with others, for my temporal wants; for which may God reward them. I visited brother Whitmore's people a number of times, and preached on the Sabbath, and by night and day, and also in private houses; and in a short time, I was told, that rising of sixty joined brother Whitmore's church, and several joined the Christian church in the other part of the town, and were baptized by Elder T. Cole. Brother Charles Baker, a young man, labored with me in this place at this time. He is a young man of promising talents, and if he keeps humble, God will bless him. I pray that he may always preach with universal love to all men.

While in this place, I meant to do my duty, with no respect to persons or churches. The Congregational people were free, and manifested no prejudice or any sectarian spirit towards me. My meetings with them were to my mind. Liberty was given to the converts to speak and praise God. And where there is a free course of the Spirit, all in heaven and all on earth are one; but where sectarian prejudice reigns, it is unlike God, Jesus Christ, or the Holy Ghost, for their love is universal, to all such whose motives are pure, that love and fear God and work righteousness.

In February, 1834, I left the State of Rhode-Island and visited churches in several towns in Massachusetts, and had several meetings in Wareham, with Elder John

Taylor's society. Here I enjoyed much of the good spirit while preaching; some good was done. Brother Taylor has been much blest in laboring for God in this place. A new meeting-house has been erected for him in this place, and additions from time to time have been made to his church since he commenced laboring with them. He baptized several shortly after I left. This church and people have done more, according to their interest in a temporal point, for the cause of God, than any other church in the Union of the Christian order; and they do not come behind, as to spiritual gifts.

The church at Plymouth have come near to the line of duty, in their liberality to support the gospel; and as to spiritual gifts, they much excel, according to their number, most of our Christian churches.

In March, 1834, I visited the church at Mattapoiset; a protracted meeting was held for several days; a number at the time experienced a hope in God, that they were born of the spirit. It was a good time here for a season; some unpleasant things had a tendency to scatter the little cloud; but notwithstanding, some good was done; some fruit remains in both churches, which was brought forth in this revival.

While in this place, I had an invitation to preach at the Universalist meeting-house in Rochester, five miles distant. The house was well filled with the different denominations; the Rev. Mr. St. Clair, their preacher, was present; and there was universal love and good will manifested by my Universalist friends on this visit with them, whether they were universally satisfied with my preaching or not, I had on my old coat, but heard no complaint afterwards.

March, 1834. At this time I visited the Christian church at Fairhaven village. Here is a growing church of the Christian order; a house that cost not far from $10,000 and a good society. Elder William Taylor is their preacher; a young man of excellent talents, and has been blest in preaching to this people. At the time of my visit, I preached several times at this place, and enjoyed my mind very much; a glorious work of God had been going on for some time at this place; all de-

nominations of christians received large additions to their numbers at this time. Elder Timothy Cole was a fellow laborer with brother Taylor in this glorious work.

After seeing a number baptized by brother Taylor and the Methodists, I crossed the river to New-Bedford to visit the Christian churches in that place. The first Christian society and church at New-Bedford, have built a meeting-house, I am told, in size, the largest in the New-England States, and cost not far from $30,000. I was present at the dedication, in May, 1832. The following evening a large number of little children, from eight to twelve years of age, were arranged in the east gallery of the house, the rise of the seats just raised their little heads one above another from the front to the back seats, and as they all rose to sing their sweet anthems of praise, and all clothed in white, it was the most beautiful sight I ever saw on earth; they appeared to view, as I stood on the lower floor at the west end of the house, like a little cloud of angels before the throne. Thought I, this resembles heaven in miniature; and brought to my mind the songs of hosannah, sung by the little children at the time the blessed Jesus rode into Jerusalem.

The teacher of this little juvenile band had so instructed them, that there was but little discord in their sweet voices. People may go to the museum and to the theatre, to see and hear; but what is all this in comparison to seeing and hearing these children? Something heavenly was brought near in this. This points you to yonder throne, when those children will wake up that sleep in dust, and be clothed in spotless white robes prepared by Jesus, to sing immortal praise in the bright temple before the throne of the Almighty God and the Lamb.

Children and parents there will meet
With angels round the throne;
And strike their notes in anthems sweet,
In praises to the Lamb.

In purest white they will be cloth'd,
In heavenly beauty dress'd;

And the fair image of the Lord
Will shine in every face.

And cherubs with immortal sound,
Fall sweet upon our ear;
And infant voices there will raise,
To sing their notes most clear.

Eternity, which hath no bounds
To which our praise shall cease;
But glory in eternal strains
Will always there increase.

This house will seat about fifteen hundred people.—In the time of the great reformation in 1834, this house was opened every day for more than three months, day and night; scores of weeping souls came out of their pews for prayer, and bowed before the Lord and the gazing multitude; and the prayers of God's people prevailed; the angel of the everlasting covenant presented the humble prayer of the penitent before his Father; the angel of mercy descended and put the cup of salvation to the lips of the dying sinner, and bade him drink the wine of the kingdom and live forever. Oh, what shouts of praise flowed from young converts, whose hearts were filled with heavenly love at this day of God's power.

Elder Charles Morgridge was their preacher at this time. He is a man of superior talents as a steward for God's much is under his care in God's vineyard, and much will be required at his hands. I hope he may continue to be faithful, and always ready for every good work. While on this visit, I met with him at the water; he baptized nineteen happy converts at one time; the most of this number were young men. He continued to baptize converts for a number of weeks in succession from this time; and a very large addition was made to his church at this time, of the out-pouring of God's spirit. I preached that Sabbath for brother Morgridge, and had great freedom in delivering God's message to the people.

At half past twelve, I met with the Sabbath School

of this society at this house, and not far from three hundred children were together, and the best of order was kept by their teachers. Most of the teachers were converts to Christ, and some of the little children were seeking the Lord at this time; and some had received his good Spirit. Oh, how happy was this season to me this day, in bowing before the Lord with these children in prayer; desiring that that Saviour, who once came down from heaven and took little children in his arms and blessed them, might also bless those, then bowed and standing within the walls of that house.

Little children, hear the voice,
When Jesus speaks, attend;
And listen to your Saviour's call,
For he will be your friend.

He loves to teach the little child
That loves to read his word;
Joseph and Samuel both did learn
In youth, to serve the Lord.

Samuel was anointed king,
And prophet of the Lord;
To teach the people in his day,
To love and fear their God.

Joseph was raised to honor too,
To wear a chain of gold;
And next in office to the king,
In scripture we are told.

George Washington, when he was young,
Would never tell a lie;
He lov'd the truth when but a youth,
And saved his country.

Jesus will bless such with his grace,
That serve him in his youth;
Then little children, come to Christ,
And learn the ways of truth.

After attending the Sabbath School at this place, I went at 3 o'clock, and preached in Elder Baker's meeting house. This is quite a large house, and will seat from five to seven hundred. This church received a large addition in the time of the great gathering to the Lord this year; one foreigner, I was told, was converted at this time. The first words in the English language that he learnt, were, "God be merciful to me, a sinner." The Elder told me, as soon as the man had learnt the English language, so as to tell his experience in English, he expected to baptize him. A number of this church are some of the first that joined the Christian denomination in New-Bedford; converted soon after the commencement of this order of people in America. They are firm in the faith, and have remained unshaken in confidence amidst all the changes that have taken place; and while many of their former brethren have gone triumphantly over the Jordan of death, they wait with composure, till Jesus calls, "Come over and see your friends on this side of Jordan." Elder Luther Baker is now their preacher; one that has long stood on Zion's walls, and for many years has served his generation in preaching Christ and him crucified. He is a man possessed of a strong mind, and talents superior to the greater part of those called in this age to teach. He has lived through trying scenes of affliction, but his bow has abode in strength, and Isreal's God is now leading him forth to victory, and shortly, I trust, will gain the crown.

The Christian brethren, as a people of God, have been greatly blessed in New-Bedford, with both temporal and spiritual good. It has been their privilege to have successive revivals and sound timber to build their churches with; that is, men of sound mind and good judgment, whose religion was not altogether in word and tongue, but in deed and truth; and on this ground they have stood against all their enemies. And even while the church was in its infant state, and nowhere to hold their meetings but at some private dwelling, or at the ropewalk, owned by William Roach, they, as a people, were fervent in spirit, serving the Lord; not

minding the judgment and hard sentence from the clergy, nor the testimony of false prophets who prophesied their destruction.

But as they were humble and persevering, God has blessed them in abundance; honored them with his presence, increased their numbers, given them grace and glory, and no good thing has he withheld. These blessings demand their love and obedience, their humble adoration, thanksgiving and praise to the Giver of all good.

The third Christian Church in New-Bedford, are the people of color. They have a well finished meeting-house, and a good preacher with them, by the name of Perry, a man of talents and true piety. I saw him baptize a number of his color. One Sabbath I met with them at the water; I heard their songs of praise; I saw that God was with them of a truth; that he had no respect to persons; that the Ethiopian and the descendants of the children of Africa could stretch their hand to God and receive his blessings.

Yet I have heard the white man say, that the man of color has no soul. But did that good apostle Philip believe so, when he baptized the Ethiopian eunuch? Did the Holy Spirit believe this man had no soul, when he said to Philip, "Go and join the chariot and teach this man?" Did the prophet of God speak the truth, when he said, "And Ethiopia shall stretch her hand to God and find salvation." And did the blessed Jesus mean as he said, when he told the apostles to teach and baptize all nations?

The man that says the man of color has no soul, denies God's word. I can bless the good Lord of heaven and earth, that I have seen the poor slaves at the south, that have good souls and happy souls, rich souls, immortal souls, and souls that are full of the love of God, and I have heard them praise God in joyful hope, that their Master Jesus would free them from slavery when they left this world, and that their souls and body would be free in heaven. I preached with the people of color in New-Bedford on this visit, and can truly say, I was comforted and edified and much gratified in hearing the

language of Canaan among this people. Many that I heard speak, had drank from that pure fountain, that living water that purifies the soul, that raises the affections to God, and to worship him in spirit and in truth.

All the churches in New-Bedford, of every order, shared in the grace of God, and also in numbers, in the time of this glorious reformation.

The God of all power, who is the Creator
Of angels and men, and all that we see;
Has shown us in mercy that he is not partial,
But loves all his children wherever they be.

No difference in color of his dear disciples,
But hearts that are humble he there dwells within;
He's one with his people throughout all creation,
And this is the knowledge revealed from him.

Who dare then to rise, and say in rebellion,
That God is now partial to some of our race;
That we are his chosen and favorite people,
Because we are favored to have a white face.

'Tis the heart that God looks at, and not to the color,
The skin of a man makes no difference with him;
His blessings alike are conferr'd on the faithful,
Who follow his footsteps and turn from their sin.

I love my dear brethren, the people of color,
We're made of one blood in scripture we're told;
We have but one shepherd, and he is our Saviour,
That gathers his sheep and lambs in his fold.

And where is the man that can say in wisdom,
That our great Creator has not done right?
Because our complexion is made thus to differ,
While one is made black and the other made white.

We ought now to drop all our contention,
We all are born equal and all are born free;
No difference in color, no difference in people,
No difference with God, no difference with me.

In this happy state our nation would flourish,
In peace and in plenty and riches abound;
Then God in his goodness, his justice and mercy,
Would own us his children in righteousness found.

While in New-Bedford, a brother from the north part of Fairhaven, wanted me to send on by him an appointment to preach at the Messrs. White's factory. I went accordingly, to preach in this neighborhood. Some had a little before experienced religion, and others were seeking the Lord. Elder William Whiting invited me to continue my visits with them, and also many others.—The people were all very friendly, and willing to contribute for my family's support. I could not think but it was my duty to labor for a season with this people.—Brother Samuel Wilde, who had just commenced preaching, had for several weeks before held meetings in this place; also, brother Elijah Hoard and a Methodist brother had preached several times, and also the Elder in the place. This work did not commence by my labors, yet I felt it my duty to be a fellow-laborer with my brethren.

This good work continued for some time. A number that worked at Mr. White's mill experienced religion. Mr. Benjamin White, also, was converted, one of the owners of the factory, and was baptized. Mr. William White's three children were converted and baptized. Mr. Phineas White had four of his children converted and baptized; two of these were small boys, from twelve to fourteen years of age. These lambs of God were wonderfully gifted in prayer and exhortation. If ever any thing on earth was calculated to cause devotional feelings, it was in hearing these children talk, sing and pray. Oh may my blessed Jesus carry these tender lambs in his bosom, and also, others that were converted at this time.

A number, also, that worked at Mr. Welden's factory, in the village above, experienced religion. Myself and Elder Whiting baptized together several times.—The Elder's two sons were baptized. Not far from fifty in this neighborhood were baptized; and in the other

neighborhood where I held some meetings with Elder Wood, he baptized over sixty more. The good seasons enjoyed with this people in this place, can never be forgotten.

A little revival took place at this time in the north part of New-Bedford. I now held several meetings in this place and baptized some, and found good reception with the people. I preached also, at the Long Plain meeting-house; after sermon, a young man arose and told his experience. We then met at the water; I baptized him; and then went to attend to my appointed meetings and baptize in the State of Rhode-Island.

CHAPTER IV.

Visit to Pawtuxet—Baptizing at Middleborough—Visit Raynham and Taunton—Revival at Connecticut—Death and funeral of Elder Burlingame's Wife—Visit Sterling, Connecticut.

I was invited by brother James Allen, in the month of May, this year, to preach at the Utter factory. I held several meeting in this place. I here was informed that a brother Brown, living at the Bellefont factory, would like to have me preach at his house. I accordingly went, and held several meetings. The agent of the factory was very friendly, and much engaged at this time; and often used to speak in my meetings; and my brethren here wished me to visit them. The Lord blessed some in this place, and gave me some seals of my ministry. In this place I baptized some. Mr. Rhodes, the owner of the factory, made me welcome to his house. I preached several times at the Baptist meeting-house in Pawtuxet, and went from here to the Bellville factory, in North Kingstown, where I held several meetings; put up with the agent, who treated me very kindly; deliv-

ered some addresses here to the Sabbath School children. While in this place I visited Mr. Sanford, the overseer of the other factory in this place. He carried me in his carriage to see Elder Northup, who granted me liberty to preach the next day at his meeting-house.

I went from this place to Massachusetts; spent one week; several converted in the time; went to Fairhaven; attended a baptizing; left an appointment to preach and baptize at the Great Pond the next; I then went into Rhod-Island to attend my stated appointments; returned to attend my meeting to baptize in Middleborough. We met, and preached at brother Wood's. Elder Shurtliff was present. We both met and both baptized together. This was the first time of his baptizing after he was ordained. This was a joyful season to us both, and all present that loved the Lord.

From this place, I went to visit my friends in Raynham. While here, I was invited by the Rev. Mr. Sanford, the Congregational preacher, to preach in his meeting house on the Sabbath. After preaching twice in the day time, they wished me to preach again in the evening. This was a solemn and delightful day to me; I felt as though God had a spiritual people here, that knew the voice of the true Shepherd. God has favored this people with revivals of his work, and they know there is a difference in the form of religion and the power, and this difference to be as great as the shadow and the substance. All of God's people love to hear that preaching that feeds the soul, and kindles within them a spirit of true devotion to God. I was much gratified at this time that brother Sanford opened his heart and house to receive me. The man whose heart is as large as the world, who wants to preach and do good every where, feels unpleasant when he is crowded and shut out by a little, narrow, selfish, sectarian, pharisaical, ungodlike spirit, which is condemned by God, Jesus Christ and the Holy Ghost.

The God of Universal Good, whose eye can scan
The motives of his creature, man;
Loves him whose heart is filled with love,
And seeks to imitate his God above.

After preaching at this place, I went to the west part of Taunton, to attend a four days' meeting held there by the Free Baptists. Here I preached several times with great liberty in spirit. As the meeting continued, both light and liberty increased among the brethren. The Sabbath following, Elder Mowry and myself baptized together. This was a happy season to us, a day never to be forgotten. Soon after Elder Mowry became a convert, it was revealed to me at a quarterly meeting that this young man would be one of God's preachers, to lead forth his people; and glory to God in the highest, that we ever saw the day that we should meet at one time and place, to fulfil the command of our blessed Saviour.

Elder Daniel Whitmore was with us at this meeting; and on the following Thursday we met again at the water side, and Elder Daniel baptized an aged sister, Bassett by name. She was not far from seventy-five years of age. She came out of the water very happy. We then returned to her house; and truly, it was a pleasant sight to see the old lady, her children and grand-children, all sitting at the table together, and enjoying the love of God in their hearts. The old lady, one son and his wife, and grand-daughter, were baptized that week. I was much comforted in hearing brother Daniel preach; I think he is the Lord's anointed for this work, and hope the blessing of God will attend him through life, and also in death; and at last receive a bright and rich reward in heaven.

In the month of September, 1833, I went in company with Elder Elijah Shaw, from the State of Rhode-Island to Hampton, to attend the Connecticut Conference. I had the opportunity of preaching a number of times at this Yearly Meeting of Elders and brethren. I think God favored me at this time to preach with reaching power to the hearts of the unconverted. Some dated their awakenings from my preaching at this time, who were shortly afterwards baptized by Elder Burnham.—While on this visit I held some meetings with Elder Bullard's people, and preached at Goshen meeting house, and with Elder Greenslitt's people in Windham. I went from this place to the Willimantic factories, and preach-

ed at the Baptist and Methodist meeting houses. This is a large village, containing several large factories. In all my visits at this time I was kindly treated, and trust my labors were not in vain in the Lord. I passed to and from Connecticut several times this year.

In November, 1834, I went into Coventry, Rhode-Island, to attend the funeral of the wife of Elder James Burlingame. We met at his house at eight o'clock in the morning; prayer was offered by Elder Stone, and her corpse was then carried to the meeting house. A very large congregation had collected. I was requested ed to make the first prayer, after which, Elder Bullard preached a very appropriate sermon on the occasion, from Nahum, i. 7. Sister Burlingame was a person much esteemed by a large acquaintance, and much beloved by the church of Christ; a kind and loving wife, and a tender and affectionate mother. In her last moments she called her family to her bed side, and with a kiss of tender affection, took her last leave. When she put her dying lips to the cheek of her tender babe, the last tears started from her dying eyes, and with heavenly composure resigned to God's will, left the world to weep no more. Her funeral was the largest I ever beheld; the procession of carriages that followed her remains to the tomb, extended near a mile.

All's peace, her parting spirit cried,
And soar'd triumphant as she died,
To fairer worlds on angel's wings,
Where blooms one bright immortal spring.

Then, husband, children, follow on,
The course to heaven, where she is gone;
You'll meet her in the realms of bliss,
Where her immortal spirit is.

No tears in that bright world are shed,
But crowns immortal on her head;
And life eternal from the Lord,
Shall be our great and rich reward.

The resurrection trump shall sound,
To raise our friends beneath the ground;
O glorious hope, and blessed day,
Then all our tears be wip'd away.

I preached the following Sabbath at the meeting house in Coventry, and gave out an appointment to preach in the evening at brother Sweet's, in Sterling, Connecticut. This was a very solemn meeting; at the close of which, some rose for prayers; several spoke of the great importance of being prepared for death. One young lady at this meeting, when on her return home, was taken unwell, and before morning was a corpse. She lived at the Putnam factory. Her sudden death had a tendency to awaken the young people in that village; and some, I trust, were shortly after, brought down to the feet of Jesus like Mary, and experienced a hope in the mercy of God. I held several meetings in this place, and saw some fruit of my labors.

I went from here and held several meetings at the Stone factory, and at brother Potter's factory, among my Baptist and Methodist brethren. Elder Benton was their preacher at this time. I held several meetings with him at his dwelling house and in other places, and found him friendly, not proud and high-minded, but humble. May God reward him and his wife for providing me with a home at this time.

From this place, I went to Plainfield, Connecticut, at the Centre village, and put up at a Mr. Hartshorn's.—Here I found one of the Lord's children, sister Hartshorn, who was converted and embraced religion at the time the Christian preachers first visited Connecticut. I found, by conversing with her, that she had a long time been praying for God to send some faithful servant that way, that would be the means of good; and that she might once more see the out-pouring of the Spirit of God among the people. By her request, I held a meeting that evening at the school house.

By the candid attention of the people, and the solemnity in this meeting, I had faith that God would bless my labors in this place. I gave out an appointment that

I should preach again the next evening. The house was crowded when I entered the next evening, and great attention was paid to the preaching. Mother Hartshorn and others told me, they believed, that if I should continue to visit and preach in this place, there would be a reformation among the people. The next morning I was informed that the Calvinist Baptist people were then having a two days' meeting at the Union village, not far from four miles from this place. The following afternoon I went to this meeting; I got to the meeting at the time appointed. There were but a very few people together, and nearly all of these were professors. Elder Weaver, their preacher, and Elder Shaler, from Volentown, were all the preachers present, except myself. I was a stranger to all in the house, except one person, who heard me preach the night before at the other village.—I sat and inquired of the Lord what was to be the result of the meeting in the afternoon; I discovered that Elder Weaver was much tried in his feelings because his brethren and others did not come out to the meeting. At length Elder Weaver prayed; I saw that his prayer was in fervency of spirit. Brother Crosby also prayed; his prayer was likewise the same. Elder Shaler prayed like as the two former ones had. It was now revealed to me that they were agreed, and according to God's promise, they would be answered. Elder Shaler named a passage of scripture and made some remarks. I sat in my watch tower to hear what God should speak concerning the meeting. It now drew near the time to close the meeting; something was said about giving up, and not continue their protracted meeting any longer. Elder Weaver said he should not give up; he should meet, or come to the house, and pray, if all gave up. I then arose and told the brethren that I had faith, and that their prayers would be answered; that God's blessing would come. I told them that I did not judge from outward appearances; I had the internal evidence, that God would bless them, if they continued their meeting. Although, but few, as yet, had come to hear, but before Sunday night, that house would not contain the people; and they would see God's work revived, and sinners converted;

and if this did not take place, they might call me a false prophet. I told them that we must all be divested of self and a sectarian spirit; that where there is union there is strength; and we wanted all societies combined together, and with our united efforts, God would not be lacking on his part, and a general revival would go through the village and through the town. This language caught the minds of many. The next day I had the privilege of preaching, and brother Shaler was wonderfully favored with God's holy spirit while preaching. My prophesying the day before, caused an anxiety to hear the stranger. The congregation now began to increase; conviction came like peals of thunder on the unconverted; reformation fire began to warm the professors' hearts; the several divisions of the Lord's army began to gather; the bloody flag was hoisted in the camp of Isreal; the ensign of liberty proclaimed liberty to the mourning captives; the trump of God waxed louder and louder to sound the alarm to sinners to give up to Him that was on the white horse with his bow and crown, and yield to the sword of his Spirit, and ground their arms at the feet of the King Eternal and become his loyal subjects, and join the Lord's army to fight his battles, gain the promised victory and receive the promised crown.

Many at this time obeyed the warning voice, and came over on the Lord's side. The first Sabbath after the commencement of this meeting, in the afternoon, the corpse of a young female was brought into the house, who had left the world in a happy frame of mind, leaving a warning to her young friends to seek the Lord.—The house was now filled, and there were many that could not get in. A solemn sermon was preached by Elder Peckham. I then addressed the congregation with the weight of eternal truth on my soul; and two sorts of mourners I had before me to address; not a more solemn time on earth did I ever witness; every countenance bespoke that death, judgment and eternity was before them; and a voice from the eternal world seemed to speak to the living, and say, "Prepare to meet your God;" while another voice sounded, blessed is the soul of the child in that coffin before you, for she died in the Lord.

And her happy spirit seemed to whisper, and say to her weeping friends, "Don't weep for me, but weep for yourselves; weep for your sins, and seek for pardon; and you will meet me where all tears are wiped away."—The following evening, Elder Tilden came and preached; the good Spirit seemed to direct him where to take hold in this work; his preaching was powerful and instructive; he seemed to lay the axe to the root of the tree, and many felt the weight of eternal truth as he spake, and numbers that evening were brought to bow before the Lord.

Our meetings continued through the week, day and night; and this meeting continued for twelve days in succession, all denominations taking an active part in the exercises. A number were converted, and baptized shortly after by the different orders of Baptist and Methodists. I had the opportunity of preaching a number of times on this visit, sometimes twice in one evening. I preached at the Baptist meeting-house on Sterling Hill, and through the neighboring villages. At Mr. Lawton's factory I held several meetings; some souls were converted in this place, and a number of God's children revived. After staying a few weeks in Connecticut, I left to visit my family in Massachusetts. On this visit I was called to baptize a beloved brother in Middleborough. I preached at his father's house, and then went a little distance to the pond where there was much water, and baptized the young man. This was a joyful day to us both; he is a brother I much love. God grant that he may endure all the trials of this life, and find that rest which remains for the people of God.

I then returned to Connecticut, and all seemed glad at my return. I now commenced preaching again in the different villages; God revived his work with mighty power at the Central village; so powerful was the work that some could not labor, hence some of the machinery had to stop till God liberated some souls in distress. The school teacher had to quit his school and join the praying circle. I told him some time before, he would have to bow the knee before his God. He then little thought that this would be the case. O, how my heart did leap

for joy, when I saw this proud young man come to the house where I was, then bowed with others, and willing to come on his knees with us in prayer.

The Sabbath after my arrival on this visit, Elder Burlingame baptized a number. The Sabbath following, Elder Weaver baptized a number, and Elder Tatem baptized a number; and shortly after, Elder Burlingame and myself baptized at one time. All these times of baptizing it was very severe cold, and the ice was cut for to baptize; but this made no difference where faith was strong. 'Tis neither fire, nor cold flakes of ice and snow, that can deter the persevering, whole hearted christan from his duty. One aged sister, who was a widow, had six children and one son-in-law converted and baptized in this revival. This was a joyful time with this good mother in Isreal. She praised the Lord with an ecstacy of joy, to see her children obedient to the faith.

While in this place, after preaching one evening, some persons came to me to appoint a meeting in Tophet, at the dwelling house of Stephen Bennett. I then gave out an appointment to preach in Tophet. I recollected the Lord once sent the prophet Jeremiah to prophesy in Tophet. On the next Tuesday evening I went to Tophet; although the snow was half leg deep, but little track, and the wind blew high and blew low, and blew cold enough almost to freeze all to death, yet there was a good number out. The Lord sent Holy Ghost power and fire; and glory to God, there were some in Tophet that night, that started for Mount Zion, the city of celestial glory; friend Stephen's wife was one of this number. I was well treated by friend Stephen, and hope to meet him, with all his family, in heaven. My next meeting in Tophet fifteen rose for prayers; my meeting was at the house of a Mr. Butts; he and his wife were converted and baptized shortly after.

While on this visit, I held several meetings on Shepherd Hill, and put up with a Mr. Perry; here I found a good home, and bless the good Lord, I think Mr. Perry and one son, if no more of his family, experienced the love of God in the soul. Col. Lester, a brother in the

Congregational church, was very much engaged at this time, and seemed to have great anxiety for his neighbors to share in the reformation. He was a laborer in the work of God, and not backward in his duty to improve his gift in speaking and in prayer.

From this place I went to Canterbury, to preach at Daniel Bennett's. Daniel and wife, and some of his neighbors were converted in this revival. Like Daniel of old, I hope he may live to God, then the lions won't hurt him. I was invited by Esquire Hide, while in this place, to preach in his neighborhood, at the school house. Here I was kindly treated by Mr. Hide and his family; had several meetings in different places in Canterbury. Here I got acquainted with George S. White, a churchman, and a man of superior talents as a preacher, and one that professes liberality to all that love God, and obey him. He invited me to preach at Canterbury village, but some opposed it; we therefore had our meeting in Esquire Morse's neighborhood. We had a good meeting here; I stayed with Esquire Morse, and had a good visit. I hope to meet this dear family in heaven.

I held several meetings in Coventry, Rhode-Island, in the fall and winter of 1834; some experienced religion; among the number, Elder James Burlingame's two daughters. I held several meetings at the dwelling-house of brother Lewis, and also at his son's house. The young man's wife was one of the number converted. Here I found good homes; may God reward them.

In March, 1835, I left Connecticut, to visit my family in Massachusetts, and was requested to return soon, to baptize a number. While on this visit, I preached at brother Pratt's, in Middleborough, and at the house of brother Gamon's, in Rochester. Here I had great freedom in preaching. The next morning after my last meeting, several came to the house, in tears, and stayed till afternoon. I wanted to continue my labors in this place, as I saw signs of good being done; but my promise was, to return to Connecticut. I went on and preached at Tannton, and started with Elder Mowry. I preached in Attleborough; started the next day, to go on to Connecticut. While passing the street just above

the new bridge, my horse took fright and run back; I saw I was going into the dock; I sprang from my carriage; at that moment my horse plunged backwards with my carriage into the water, falling about twelve feet.—My carriage was so badly broken that it was unfit for use. It was with much difficulty that I saved my horse; some good friends assisted, or I should have lost him.—I made known my loss to some good friends in Providence, and was helped, in part, to get another carriage. May God reward them that assisted me in this time of trouble. I felt to bless God, that my life was saved at this time.

When I got to Connecticut, on this visit, I did not find the cause of God in so prosperous a state as when I left; a party spirit had arisen. This tried me very much; but I leave all in the hands of God, to decide in righteousness.

In regard to what took place, I wish to thank the Lord, and also the people in Connecticut, for all the favours granted me while with them. I believe I received some help from all denominations. In the town of Plainfield they gave me an outside coat that cost eighteen dollars; this I much needed. May God reward all such as contributed for this. My brethren at the Union village gave me a nice pair of boots; brother Reed made them.—May God reward him, and those that paid part for them. I received other clothing, given by the females; and money contributed, and favors from private individuals. May the Lord reward them all.

Some time in the month of December, I was invited by Captain Kennedy, to preach in their village, at their large new factory; this was before the machinery was put in the mill. This large room was well seated, and many came to hear. This was a glorious meeting; Elder Benton, the Methodist, and Elder Weaver, the Baptist preacher, were with me, and took an active part in the meeting. At this time, brethren of five denominations were present, and all spoke; and several young converts spoke that evening, and a number rose for prayer at the close of the meeting. The people in the village were well pleased with this meeting, and also Capt.

Kennedy, one of the owners of the factory. May God reward him for his liberality and good will towards me while in the place.

CHAPTER V.

On various subjects of entertaining matter.

At the time I received such cruel treatment from my enemies, by slandering my character in a public manner, in their vile sheet, called "The Light," I was led to inquire what was duty; and feeling my responsibility to God to follow my calling, I was led to think on the course of God's ancient servants, when they were attacked by their enemies; they persevered in their course of duty. I was therefore, like those anciently, determined to preach, where the people wanted to hear. I preached in several places; visited the sick, and prayed with them; attended funerals, and administered the ordinance of baptism, and no man forbidding me, and felt the approbation of God in so doing. And after the decision of my brethren in the ministry, and their opinion was that I should stop, I still felt my responsibility to one Master, even Christ, and to obey him at the loss of all things; and this course was according to the New Testament, the adopted rule of our faith and practice as a denomination of christians. God has appointed salvation for walls and bullwarks to his church; and salvation always is found in going forward in obedience to God. This has been the case throughout all ages; and God's promises are sure, to the obedient; and his blessings will be conferred on the faithful, to deliver those from their enemies that trust in him. I may not have the approbation of my brethren in the course which I have taken, yet I can feel God's approbation, and this is better than all men's approbation in the world, because he hath said, "Greater is he that

is for you, than all that are against." And this language is the same now, as when it was spoken to God's ancient servants; for his word endureth for ever.

In the month of June, I visited my friends at Fall River, and was requested to preach in the brick schoolhouse; had several meetings; my brethren from the village attended, and seemed well pleased to hear, not regarding the sarcasms against me found in the vile paper called "The Light." Brother Abraham Bowen was at my meetings, and spoke in approbation to my preaching. Although some called me a devil, he told the people he thought they had better give attention, and take heed to the advice given and practice the same, for in so doing it would be well for them.

While in the place, I called to see sister Amey Bliffins, a member of the Baptist Church; she was near unto death, and died in less than two hours afterwards.—She seemed composed in mind; told me her faith was strong in the change she had experienced in former years, and there was nothing but her friends that made life desirable to her. She had lived many years with her sister, and the separation was the most trying of any thing. The Sabbath following, I preached her funeral sermon to a large circle of her friends and acquaintance.

For many years her life was spent
In peace and serving God;
She now receives at Christ's right hand,
Her great and rich reward.

I was soon called again to attend the funeral of a Mr. Lawton, who died suddenly and left a wife and several small children. May the Lord bless the widow and fatherless children.

About this time I went to see Elder Peckham, in Tiverton; found him feeble in body, but his mind comfortable, and waiting with patience to take his departure from this world to a better state of blessedness and peace. He told me his faith was unshaken in the belief of one God the Father, and one Son of God, and one Spirit of God. He expressed his views of God's great mercy and goodness to the human family. His mind seemed ele-

vated on this great and glorious subject. The language that dropped from the lips of this aged father in the gospel was very comforting and edifying to me at this time. Many seasons, in years past, I have spent delightfully with father Peckham. May God in his unbounded goodness, grant me the blessing to meet this aged saint in those mansions of peace, prepared in heaven for all the righteous.

I preached several times while on this visit in Tiverton, and went from here to Westport. On the 5th of July, I preached to about four hundred people, who met under the shade of some trees near the house of Tillinghast Tripp. After sermon, I went into the water with an aged sister, over sixty years of age. After she was baptized she received the blessing of the Holy Spirit, and then praised the Lord with a loud voice, that she ever saw that happy day. On the 20th of September, I was present at the same place, and Elder Tripp baptized nine more, five of them belonging to one family.

After I preached and baptized on the 5th of July, I attended my appointments at the head of Westport river. I found my former friends in this place, and the church all seemed friendly and engaged in spiritual religion. I preached at brother Willard Tripp's, and also at the factory, and had good meetings.

After my trial on the 20th of July, I was confined fourteen days in Providence jail for debt. The last Sabbath I was confined, one of my former friends came to see me from a distance; he was one that had labored with me in my first setting out to preach; we had many meetings together in our younger days. This visit from him was to the comforting of my troubled mind. In the after part of the day we had a meeting in the jail; the prisoners, who were debtors, came into my room; I had great freedom in addressing my fellow prisoners from the words of Christ, who came to open the prison to such as were bound. My friend also, that came to see me, spoke with great freedom of spirit; and several of my brethren, also, were much engaged in speaking. A number gathered on the outside to hear us sing and pray; I thought I realized old father Paul's meeting that day

more than I ever did. My sincere prayer is, that God will bless those that visited me in prison, and administered to my wants at this trying scene of my life, which above all scenes of sorrow and suffering, I needed friends and the cordial of consolation.

The house of Squire Pierce, in the city of Providence, has been one of my places to stop and put up for several years. Some times have held meetings and preached in his house. His youngest son, by the name of Edwin, was a bright and active lad, in the tenth year of his age; he always seemed glad to see me come; always fond of riding my horse to water, and always met me with a smiling countenance. But, on the last day of August, 1835, Edwin was taken sick; I called to see him, and sat some time in the room; I discovered death was approaching; I in silence prayed that God would bless the child. I never had conversed with him on the subject of religion. His distress was great, and being young, I thought, perhaps it would not not be best to say any thing to him on the subject; and if he died, being so young, it would be well with him. I had to leave the city that day, and when I returned to Providence, I went to the house; his friends had just returned from the grave. He died the day after I left the city; and joyful to relate, out of the mouth of this babe in Christ, God perfected praise; his little heart received the good Spirit of adoption, not far from three hours previous to his death. He called all the family to his bed side and embraced and kissed them; asked his father's forgiveness, saying, "God has forgiven me." He told his friends he was going to a better place than this world. He had come to the feet of Jesus; and O, the sweet kisses of Jesus; his little heart was ravished with the love of Jesus. "Tell my little cousins," said he to his friends, "they must be good boys; then they will be prepared to come and lie in the grave with me." Some of the neighbors came in, and his heart was filled with love to them. He put his dying lips to their cheeks and kissed them; and when he took his leave of his brothers, he said, "Be good brothers to each other." He tried to sing, and called on others to sing. Elder Barrows was sent for; he

came and sung with him. His mind was calm and composed, and he conversed as freely on death and leaving the world, as a person of mature age, and from the manner and language he used, it seemed as though he had a view of heaven and the happy state of the righteous. This child had not been conversed with at all on these subjects, by any one before, therefore, it is the Lord's doings, and marvellous in our eyes, according to the language of Jesus, "Out of the mouths of babes and sucklings, God will perfect praise." The same spirit was in this child, which those children had who sung hosannah to the Lord, when he rode into Jerusalem.

How bright and active did your little son appear,
You little thought that death was on his way so near;
But he is gone to brighter worlds above
To see his Saviour, where all is peace and love.

Why should you mourn to lose this lovely child,
When in the arms of death he smil'd
And said, "I am going to a better world than this,
And hope you will all meet me there in peace."

His dying words did then affect your hearts,
And caused a desire that you in Christ might have a part;
That you might meet where he has gone to rest,
To sing the Saviour's praise with all the blest.

What goodness and mercy the Lord to you has shown,
In granting his blessings to your little son;
While in the pains of death that he should feel
Christ's presence and resignation to his will.

With sweet composure he fell asleep in Jesus' arms,
Now joins with angels in all their heavenly charms;
Gone, as he said, to kiss his Saviour's feet,
Where all his joys are now complete.

Brothers, will you meet him on Canaan's happy shore
Where he is gone, and troubles come no more?
He took his leave with all and bid adieu,
His dying word, how sweet to all of you.

The language from his dying tongue,
Now invites you all to come;
Come to Jesus, for he's ready now to save,
His happy spirit meet beyond the grave.

The first week in September I attended the Connecticut Conference, held in the towns of Foster and Coventry. I was much comforted and edifyed in hearing Elder Badger's sermons. His preaching was like medicine to the sick, healing balm to the wounded, sight to the blind, strength to the feeble mind, cordial to the faint and thirsty soul, and comfort and consolation to the mourner in a sorrowful and dejected state. At this meeting, I felt to thank God and take courage. I found my brethren in Foster and Coventry friendly; several wanted me to go into their neighborhoods and preach; they told me that their friendship and fellowship was the same that it ever had been. I attended meeting with my brethren at brother Sweet's, in Sterling, Connecticut; was invited to preach in the neighborhood the next evening. I had the appointment given out, and many came to hear the man, called the devil, preach. I had a free time in speaking, and great attention was paid by the people to hear, and several of my brethren spoke with a good degree of feeling, after the sermon. One of the number was a new convert to Christ. How pleasant to hear the language of a new born son, soon after receiving the first fruits of the Spirit at this time. This was a good meeting, and may God reward brother Burlingame for his kindness in opening his house for me at this time to preach.

I found all my former friends here, friendly, and that they could sympathize for a suffering brother. Some of my preaching brethren were not ashamed to give me their hand, and I believe their hearts came with their hands, to go with me through evil report as well as good. How dear and good is that friendship that stands by to bear the burden of a suffering brother, and that will not desert him in the day of his calamity and heart-rending trouble.

On the 8th of October, I preached at the
house of Stephen Stone, in Coventry. This
meeting. After I delivered my testimony to
gregation, there were eleven of my brethren w
with great freedom, and bore witness to the trut
fect stillness was manifest through the meetin
have thought, that if I attempted to preach,
minded persons would disturb my meetings;
the Lord, the devils are yet in subjection, and
Spirit reigns. "Let the earth rejoice and th
tants shout aloud for joy, for those that sow in
reap with joy and gather the wheat of the king
the granary of God."

In the time of these last four years, I have v
preached in seventy-five factory villages. In
lages there are one hundred and sixty-one fact
greater part of them contain houses for public
and if they have no settled preachers, those w
and preach, visit them and preach to them. Th
part have Sabbath schools and means of edu
Their wages afford them a good living, and t
labor at those villages are of the different orde
ple, therefore, they want all orders of minister
them and preach. The factory people appear
themselves as well as any people that I am a
with. Those among them who are religious,
have their meetings after they come out of th
they there can go and sit and worship one ho
half and rest from their labor, and this privil
hold dear. The owners of most of the mills h
their help should take this course, than to sp
leisure time in vain recreation; and some cont
the support of preaching and building houses
ship. And in several villages, the owners, ag
overseers, participate with their people in the
God, and bear public testimony with delight,
have a treasure in heaven, which they esteem m
ly than all their earthly possessions.

I have received kind treatment from the fac
ple generally, and hope God will bless and pros
well doing; and when the bell rings to call

we shall meet where the sound of a factory bell will be no more heard, but music in heaven more charming.

Several things that did not come to memory to state, while writing what I have in this last work, I shall now record.

On the 28th of June, 1833, I called to see sister Ann Eliza Smith, in the city of Providence. She was a member of the Methodist church. This was the day previous to her death. As I entered the room, she reached me her hand and said, "This is the happiest day I ever saw in all my life. Come, praise the Lord with me; I am soon going to meet Jesus. I am glad you have come to see me, brother Sherman. I want you and my brother Elias to sing; I soon shall be with the angels; I soon shall see Jesus on the bright throne; I soon shall join all the heavenly hosts to praise him; glory to God in the highest. Oh, that I could see all the world together, I would tell them how good religion is on a death bed.—Let all my acquaintance come now and see a christian die." I asked her what hymn we should sing. "Oh, sing that hymn I used to hear you sing; that beautiful hymn—

'On Jordan's rugged banks I stand,
And cast a wishful eye.'

That will suit my case." We sung the hymn. She then broke out in sweet raptures of joy and praise.—Some of her acquaintance came into the room; she exhorted them in the most tender and affectionate manner to seek the Lord, and to prepare to meet her in heaven. Of all the happy souls on earth, she exceeded, and she continued till the next day, at four o'clock in the afternoon, when her happy spirit took its flight to the mansions of eternal peace, often breaking out in her dying moments in sweet raptures of praise to God. Until her last moment, she called on her friends to sing praises to God; and full well we all could say, "Blessed are the dead who die in the Lord."

God manifest'd his grace divine
With all its heavenly powers;
It seem'd like floods of milk and wine
That came in copious showers.

Her soul was fill'd with love and peace,
Sweet raptures on her tongue;
The joys of mind did still increase,
Till Jesus called her home.

Death had no terror to her mind,
She long'd to be with Christ;
Her happy soul was all resign'd,
And seem'd in Paradise.

Attendant angels around her bed,
Seem'd standing by her side;
And Jesus fill'd her soul with love,
And in this state she died.

Thus in this glorious happy state,
Ann Eliza left the world;
With raptures on her dying tongue,
And joy that can't be told.

Then friends rejoice, and praise your God,
And let your tears be dry;
Ann Eliza's spirit you will meet
In fairer worlds on high.

You'll see her cloth'd in spotless white,
She'll join with you and sing
The song immortal, with delight,
In praises to your king.

Eternal ages there roll on
In sweet immortal peace;
Eternal life with all its joys
Forever will increase.

In the summer of 1833, Perez R. Brightman departed this life; he was own brother to my wife. In his youthful days his mind was bent on getting an education,

and he made considerable progress in learning. In 1820 he made a profession of religion; his mind seemed weaned from this world, and he lived in the enjoyment of spiritual knowledge as much as any person I ever saw, and often improved his gift of exhortation in public meetings. When the Christian Church was organized at Fall River, he accepted the office of deacon, and was one of the first deacons of that church. He lived a very exemplary life, as a christian, until he left this world.—He left a widow and an only son, one brother, two sisters and a mother, to mourn and rejoice at his death; and many distant relatives and christian friends and acquaintance.

In him did virtue shine with heavenly light,
And heavenly wisdom was his chief delight;
Earth had no charms to take his noble mind,
His eye was fix'd on some better good to find.

A disposition meek, and always mild,
Peaceable and loving from a child;
A comprehensive mind he seem'd to have,
But stillness from the cradle to the grave.

No broils or quarrels he could bare to see
With any of the human family;
And often chose to suffer the thing that's wrong,
Than to contend justly for his own.

God's Spirit was his leading guide,
He always seem'd a foe to pride;
He lov'd the meek and humble dress,
This was his robe of righteousness.

His words were few, but full of grace,
In heart he felt the sinner's case;
And when he warn'd them to repent,
It seem'd from heaven his words were sent.

In truth he had a heart sincere,
Death's iron grasp he did not fear;
He left the world in peace and love,
To sing with angels now above.

His widow, now that's left behind
To mourn her loss, may be resign'd;
The widow's God, whose promise true,
Will help her all her journey through.

God bless her little only son,
And keep him from the wicked one;
O, bless the child while in his youth,
And grant that he may love the truth.

May we all meet in heaven above,
And see our Saviour, whom we love;
We've heard his voice in prayer and praise,
And with him spent some happy days.

But he is gone to happy climes,
And we must wait our appointed times;
Then we shall meet in worlds above,
And never part with those we love.

Thomas Sherman, son of Alexander Sherman, of Warwick, departed this life, 1834. This young man was one whom I much loved; he was a bright and an active young man, universally beloved. Shortly after I commenced preaching in Warwick, at the Phenix village, Thomas was taken sick with the consumption. He attended meetings some. I often conversed with him on the necessity of his being prepared to leave the world; his mind seemed tender, and he was willing to hear.—One evening, after the preaching, a number came forward for prayers, and some found peace while I was praying. I returned to brother Sherman's after meeting, and observed that some had found relief in their minds. Thomas said to me, "You have not reckoned all that have received a hope this night. I think I have felt this night what I never did before. I think I feel some of that love in my heart that others tell of." He soon began to fail in body, so that he could but seldom meet with us. His mind seemed doubtful from time to time, about his acceptance with God, and sometimes would think his hope was vain. I often visited and pray-

ed with him; and before he left the world, he had a willingness to go, and a good hope in the mercy of God of his acceptance. I hope to meet this dear child in heaven.

The fairest prospects we enjoy,
How soon they fade and die;
This lovely youth while in his prime,
Found death was drawing nigh.

Death cast a gloom upon his mind,
His friends and all to leave;
And die when in the days of youth,
And moulder in the grave.

No medicine that could be found,
To save his mind from grief;
He sought his Saviour, there he found
A cordial for relief.

And when the hour of death drew nigh,
He calmly was resign'd;
He yielded to his Saviour's will,
And did his blessing find.

No more shall trouble fill his soul,
His spirit is at rest;
With saints around the throne of love,
He sings among the blest.

Why should we wish his longer stay
Within this vale of tears?
For now he's freed from all his pains,
And sav'd from all his fears.

In July, 1834, James L. Hall departed this life; he was a youth of uncommon talents, and a mind aspiring after high attainments in knowledge. At the age of seventeen he travelled with me and improved his gift in exhortation and preaching. In 1833, he preached several months at the new meeting-house in Swanzey, and gave good satisfaction to the people; but having a desire to,

obtain more useful knowledge, he went to Warren and received lessons of instruction from the Rev. Mr. Hathaway, the church minister, and being attached to that people, he joined the church, and went from this place to be instructed by the church minister on Rhode-Island. He had not continued long in this place, before he was called to experience a few days' sickness, and in a peaceable frame of mind left the world.

This pleasant youth with all his prospects fair,
Has bid adieu to all his kindred here;
Finish'd his course of life in peace,
And gone where troubles forever cease.

He sought the Lord with prayer and tears,
Before he had seen eleven years;
God heard his prayers, his groans and sighs,
And wiped the tears from off his eyes.

His tongue was loosed to prais'd the Lord,
He found redemption through his blood;
His mind was bent when but a youth,
To have the knowledge of the truth.

He did possess a noble mind,
A disposition good and kind;
And love to God he did express,
A heart like Christ, of tenderness.

He lov'd the world of sinners round,
In secret prayer was often found,
That God would bless the human race,
To feel the power of gospel grace.

Young people all, who've heard his voice,
O, make his Saviour now your choice;
His warnings you have got to meet
When ranged before the judgment seat.

His brothers and his sisters dear,
He so much lov'd while he was here,

O, serve your God in faithfulness,
Then James you'll meet in perfect peace.

Parents rejoice, wipe off your tears,
Your son is freed from all his cares;
Gone over Jordan's swelling flood,
And sings before the throne of God.

In the fall of the year 1833, I preached at the Congregational meeting-house at the Washington factory, and also at the school-house in the village. I held several meeting with my Six Principle Baptist brethren. I put up with brother Paul Harrington, their preacher; I found him to be possessed of the old apostolic spirit, and with a friendly spirit he received me and made me welcome at his house. May the Lord bless him and all his family for their kindness in receiving the poor way-faring man. I went from this place with Elder Braley, and preached at the house of brother Austin; here I found a living company of brethren. Elder B. has been the means of the conversion of several in this town, called West-Greenwich.

In 1834, some time in the month of November, I preached at the Methodist meeting-house in East Greenwich. I called on Elder Porter, and he gave me information that God had wonderfully blest them at their protracted meeting, a little time before; and from what I learned, there had been a Penticost time with them. I had a good free time in preaching with my Methodist brethren at their house. The next evening I preached at the jail in the village; I found that brother Greene, the jailer, was a sharer in the things of the kingdom of God at this time of the visitation of God among the people. I had great freedom in spirit at this time to preach to the spirits in prison. I never enjoyed myself better with any family on earth, than I did with brother Greene's family. O, may the Lord bless him and his family with abundance of grace and salvation, and all the prisoners be made free from sin and condemnation, and grace reign in them through righteousness unto eternal life; and with the redeemed, at last, sing immortal praise with all the prisoners of hope, in full fruition in glory.

In the month of December, 1833, I had an appointment to preach at the Natick village in Warwick, and I started from the Phenix village, at seven o'clock, but missed my way in crossing the lots. I called at a house where I was acquainted, and where I had preached, and where a number of my brethren boarded; six of them were members of the Christian church; four of them were converted and baptized while I preached at the Phenix village.

When I called at this house, the boarders were out, and Mr. Arnold was at his work in the bleach-house. I told Mrs. Arnold I had missed my way, and had called to get information of the way across to the Natick village. She said she would call her husband from his work, and he would direct me. I told her I did not wish to detain him from his work. She then said, she would get a lanthern and go out a few rods from the house and give me directions to find the path across the woods.—She went but a few rods with me. When her husband and boarders came in she told them that I had called, and she had directed me the way in the manner she did, without the least thought of any remarks from any one. Some one of her boarders took occasion, from what she said, to say something on the subject to some other person, and from this circumstance a scandalous report obtained circulation about me and Mr. Arnold's wife; and in order to stop the circulation of this false report, I have procured the following certificates from a number of the boarders and from Mr. Arnold.

This is to certify to all whom it may concern. Whereas, there is a report gone out that my family is broken up and I and my wife have separated, on account of my being jealous of my wife because she directed Elder Sherman to find the way to the Natick village, in December, 1833. This report is false; I never have had any jealous feelings on this account. I fully justify my wife in giving him the direction she did. I also respect Elder Sherman, as a good man, and he always conducted himself as a christian minister should, in my family.

OLIVER ARNOLD.

October 4th, 1835.

WARWICK, Sept. 23, 1835.

This is to certify to all whom it may concern. Whereas, there is a report gone out against Elder Sherman, that there are reasons to believe that there has been unlawful intercourse between him and Oliver Arnold's wife. We believe, as we are acquainted with them both, and the circumstances on which such report has been made, we can boldly affirm that there is no reasonable ground or evidence for such a report to go abroad. We have boarded with Mr. Arnold, and believe him and his wife to be very likely people.

GEORGE TYLER,
VARNUM TIFF,
WILLIAM RICE.

In the spring of 1832, I preached in Fall River, at their new meeting-house. Since that time they have enlarged their house. The Christian church in this place has been wonderfully favored of God; successive revivals, from time to time, have taken place; a numerous congregation attend on the ministry of the Rev. Simon Clough, a man of superior talents, and much blest in gathering people to the Lord. The church is much favored with spiritual gifts among them.

In 1833, I attended the meeting of the dedication of the new Christian meeting house in Swanzey, Mass.—Here is a flourishing church and society, under the pastoral care of Elder Thacher, from England, who is capable of dividing the word of truth, and giving every one his portion of meat in due season. They have of late, been favored with a glorious work of God, and such added to their numbers as will be saved. God has favored this people with good and faithful preachers, spiritual gifts, and an abundance of temporal blessings.

In 1834, I preached at Bristol, Rhode-Island. The Christian church in this place has been much favored through the means of the liberality of Elder Harvey Sullings, who has been to the chief expense in building a meeting-house, which cost not far from $4000. He preaches to the church in this place, and some additions have been made yearly, since he has labored with them. When I preached in this house, I had a numerous con-

gregation and good attention of the people to hear the truth.

In 1835, I attended the Quarterly Conference, held in the village of Asonet, in Freetown. The Christian church and society have built a handsome meeting house in this village. This people, in years past have been favored with great and glorious revivals of God's work.—Elder Hathaway, their former preacher, yet lives, and like Simeon of old, waiting to depart in peace. Elder Abner Jones is their present preacher, the first man of the Christian denomination; his bow still abides in strength, and he remains fervent in spirit, serving the Lord.

In Luke, 21st chapter, 13th verse, may be found the words of Jesus Christ, "And it shall turn to you for a testimony." The Lord, in this chapter, forewarns his disciples of the sufferings they were to meet with; that they would have hands violently laid on them, and delivered up to the synagogues, and cast into prison by the rulers. And they should be betrayed by their brethren and hated of all men, yet all their sufferings should turn to them for a testimony.

First, then, we are to understand through the means of the sufferings of the disciples of Christ, experimental knowledge was to be gained; they learnt obedience by the things they suffered; they learnt things both right and wrong by the things they suffered; they learnt the promises of God were true by the things they suffered; and all their sufferings turned to them for a testimony to the people. The greatest experimental knowledge throughout all ages, has been to those who have been the most persecuted.

God has favored such with the gift of revelation; and this has not been for their benefit alone, but for others; hence from the suffering Saviour and his prophets and apostles, we have their testimony for our guide.

I have learnt of late, by the means of suffering, several things; and one, among the many, is, that numbers who profess godliness, are swayed by public opinion; and public opinion is more feared and reverenced than God. No man, if he be a good man, but would like to

have public opinion in his favor, if public opinion be on the side of truth and righteousness. Did the prophets or apostles, or Jesus Christ, vary from the principle of right, to be popular and have public opinion in their favor?—They did not. Public opinion was changeable in the days of Christ. Sometimes when he wrought miracles, all was in his favor, except a few bigotted priests, and all with one accord gave glory to God for what he did, and were ready to exalt him to the throne, and receive the honors of an earthly monarch. At other times all were against him; and even his own disciples were swayed by public opinion, and forsook him and fled; and one, who said, "Though all men forsake thee, I will not;" yet in a short time became a traitor, and swore to a lie. But did Jesus pursue his course, his labor? He did; regardless of the flatteries and frowns of finite beings, to please him who was infinite.

Hence we discover he regarded the miserable and the poor, and preached the gospel to them; he ate and drank with publicans and sinners, and sought the welfare of all, without respect to persons. While he thus condescends to the chief of sinners to do them good, he is called as one having a devil, and Beelzabub, and a ringleader of the poor Nazareens; and all manner of slander and ignominy was heaped upon his character. And as soon as the rich and honorable, the wise and the noble were turned against him, then the hypocritical, proud hearted, rotten hearted, Satan hardened blind guides reeked their vengeance on him, and condemned him to death in the slaughter-house of the prophets and crucified him on Calvary.

Thus we see that Christ was crucified through the influence of public opinion. Pilate feared it, and gratified the Jews in delivering him up; and afterwards washed his hands in innocency. But the stain of blood was in his forehead and on his garments.

Public opinion has always been changing from one thing to another; and several times in one short century of years, history discovers, as well as experience has taught us the overturns in the political and the religious world. And some calculate to follow the current of pub-

lic opinion, right or wrong, because of advantage and self-interest, and honor is their reward in so doing. But what was the language of Jesus to such? He told them they were not justified that sought honor one of another, and taught them to seek that which came from God, by living in obedience to his will; for it was the meat and drink of Christ to do the will of his Father, whether it pleased the public or not. And such as do the will of the Father can claim the nearest relationship to his Son, and are the most deserving the name of christians.—Both the prophets and apostles being the messengers for good, and ambassadors to the people, were Christ-like in their proceedings. They were faithful to their calling, delivered their testimony according to the oracles of God, regardless of public opinion.

Hence Moses contended for the rights and liberty of the people before Pharaoh and the Egyptians, and was persevering and couragious, notwithstanding the strong force of public opinion and the strong host of a powerful empire against him, for God was his commander, that could call the elements to his favor and angels for his assistance, to weaken the courage and strong force of his powerful enemy, and open the Red Sea before him and lead forth his people to victory and to inherit the land of promise which flowed with milk and honey.

Caleb and Joshua, possessing the same spirit, met their foes with boldness, and having power from God, commanded the sun and moon to stand still while victory was gained on the side of Isreal. And Joshua and his numerous army could shout aloud for joy to the God of all power, that victory was on the side of the people.

Noah was also a man, fearing God, having the whole world against him, with fear, prepared an ark, and with patience labored one hundred and twenty years and finished the same, entered in with his little family, rose above the flood, preserved through the deluge, condemned the old world and peopled the new, and became the heir of righteousness by faith, to receive an unfading crown of glory.

Daniel and the three faithful witnesses, were persevering against public opinion, and would pray to the true

God, although forbidden by the chief and greatest authority under a haughty tyrant; yet they were bold and persevering, they believed their God, whom they served, would deliver them from the lions' den and the fiery furnace, and from the hands of the most powerful king on earth; and being faithful to God he was present to deliver. The violence of the fire was only to destroy their bands, and the mouths of the lions were closed while God favored his children, and convinced a large and powerful empire and its rulers, that there was a God in Isreal to deliver those that trusted in him and had served him with faithfulness.

Joseph, though hated and sold by his brethren, cruelly slandered by Potiphar's wife, condemned to suffer imprisonment unjustly, yet it turned to him for a testimony to his brethren and all the world besides. He saved Egypt from destruction, and his father's family from starvation.

Well might old Jacob have said, when he laid his hands on the head of Joseph, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall; the archers have sorely grieved him and shot at him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." This was the blessing that had attended Joseph in his sufferings through life to that time.—Now old Jacob goes on to pronounce blessings to follow Joseph, "From thence is the shepherd the stone of Isreal, even by the God of thy father, who shall help thee, and by the Almighty who shall bless thee; blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph and on the crown of the head of him that was separate from his brethren." We behold Joseph faithful in prosperity and faithful in adversity, the public mind in his favor and against him. We behold him slandered and honored; we behold him hated and separate from his brethren; we behold him in the solitary prison, and a ser-

vant in Potiphar's family; we behold him over the affairs of Egypt, and dealing out corn to his brethren; we behold him embracing and weeping over those that hated him and sold him for a servant; we behold him governor over all the land of Egypt, riding in the king's chariot with a bright chain of gold about his neck, and thousands bowing the knee before him; we behold him a type of the Son of God. And all who are like him, faithful in their calling, patient in their sufferings, will behold him in the midst of the hundred and forty-four thousand of the sealed tribes of Isreal, filling one of the seats prepared for the twenty-four Elders, before the brilliant throne of God, having a crown of more than ten thousand bright stars on his head and with a countenance more lovely than all the sons of Jacob.

Time would fail to speak or write of all the prophets and apostles, who like those, concerning whom I have written, true to their calling, fervent in spirit, patient in tribulation, Christ-like in their labors to do good and glorify God in all they did, regardless of public opinion or their name, property or even life itself, that they might gain the approbation of God, receive the reward of the faithful, and gain eternal life and the unfading crown of glory.

It is evident from scripture, that all the apostles had to stem the torrent of public opinion, which was strong against them. They endured persecutions of bodily sufferings, of cold, hunger, scourgings of the lash, imprisonment and death, to establish christianity. Therefore those at the present day are to adhere to their doctrine in all our dealings one towards another, and take them for examples of suffering and patience.

As the precepts and example of Jesus Christ are left for a guide to his disciples, this rule is now to be strictly observed by his followers, regardless of all other laws or commandments, or rules of finite beings. No combinations or individual have a right to place themselves or himself in or over the church, for it is written by the pen of inspiration, that Christ is head over all things to his church. Christ being the commander, his commands being plainly recorded and easily understood to inform

our minds, and having judgment to act in all matters concerning our holy religion, we shall be accountable in the day of judgment if we deviate from Christ's rule in our dealings one with another. My sufferings of late, from those professing to be servants of Christ, lead me to appeal to the Great Law-Giver. To his word and authority I must stand or fall; and by the same word myself and all others will be judged at the last day.

Since I commenced preaching, my labors have not been confined to one order of people, but to all. With universal love I have proclaimed the glad tidings of salvation in the glorious gospel of the Son of God. And with all order of christians I have found good reception and kind treatment, and those whose minds were free from prejudice and sectarianism; and some selfish, sour, jealous, self-righteous, cold-hearted, uncharitable, narrow-contracted, short-sighted, unjust, self-conceited, unmerciful professors of religion, and these have tried to hurt my usefulness, by slandering my character in an unrighteous and cruel manner. But to all, good and bad, I call your attention; to the testimony of Jesus I call your attention; if we hear, we live—if we will not hear we shall be destroyed from among his people. What doth the Lord our God require, but to "deal justly, love mercy, and walk humbly before thy God." Again, the Lord hath said, he will have judgment without mercy that hath shown no mercy.

The Saviour's kind errand from heaven to earth, was in mercy, to save a guilty world, even the chief of sinners. He gave us a rule of righteousness to be observed and obeyed, and sealed his testimony with his blood, and has now gone to prepare mansions for his loving, merciful and obedient children. What obligations we are under to reverence his character and adhere to his laws, when he tells us, if we have aught against our brother tell him his fault between you and your brother alone, and in the spirit of love and meekness, try to restore him to your fellowship and union with Christ, and not expose his fault till you are obliged to take the second and third step, according to the rule of Christ. In this way the Lord gave directions in heavenly wisdom,

to his humble followers to convert a brother from the error of ways and save a soul from death, and cover a multitude of sins. This course is doing as we would be done by, and fulfilling the law of Christ; and to do to the contrary is to break his law, and be under condemnation. And if one man, or a combination of men, expose a brother's faults, betray his confidence and slander his character, they are destitute of love and the spirit of Christ, and are none of his; and like Judas, have fallen by transgression—and having been guilty of such a course of conduct, it proves that they have hatred towards their brother, and according to the language of the good apostle John, he that hates his brother is a liar. Therefore such witnesses should not be received, to condemn a christian brother, because he has proved himself to be both a traitor and a backbiter, a slanderer and a liar, and destitute of the love of God. There are none without faults, and if the best man's faults were written in his forehead, it would make him pull his hat over his eyes. King David said, he hated his secret faults.—What man or woman is there on earth, that would be willing to have all their faults exposed for ten or fifteen years past? How often in private conversation, do christians say things they mean no harm in, and perhaps those they converse with they take to be their confidential friends, and should such betray that confidence and expose them to the world, and make every thing appear in the worst light possible, and even lie, tell things they never said, to make the person they slander to appear as odious before the public as their wicked spirit can make them appear, where is the man of reason that would justify such a course of conduct? Where is the christian church that would justify such conduct? The professed minister or church that would justify such conduct, are as far from a right principle as light is from darkness; and if the same course should be taken with others that has been taken in my case, those that now feel their case so much better than mine, and are so free to vent their feelings by hard sentences, perhaps their characters would look as bad, if not worse than the one they feel so prejudiced against. The golden rule is, as ye would

that others should do unto you, so do ye the same unto them. If my opponents had minded this rule, they never would have so cruelly slandered my character; but may they see and feel their wrong, and the Lord in mercy forgive them. And it shall turn to you for a testimony.—Says one, why do you continue to preach, when there is so much to discourage you? We cannot see, says another, why you should think of persevering in this course when good men and those of good judgment, think you ought to stop. I will answer such inquiries. I began to preach twenty years ago; good men said then I ought to stop, and year after year I have been advised to stop; but I have still persevered under every discouraging circumstance to the present time. I will tell the inquirer, when I began to preach, I had undoubted evidence that God had called me to this work, and the promise of my Saviour, I then laid hold on which is, lo, I am with you always; and beside, my salary has been paid from year to year ever since; that is, one hundred fold in houses and land, brothers and sisters with persecutions; the rest part of my salary I have the promise of receiving if I endure to the end, which is everlasting life. And the Lord has said, "They that turn many to righteousness, shall shine as the stars forever and ever." Remember the promised salary of Christ is, houses and land. This I have had. Brothers and sisters; these I have had. Also, persecution; this I have had, and a large share of late. And remember, the more persecution, the greater the blessing; greater the reward in the kingdom of heaven. And shall I stop, when the Lord's money is always ready for all my labors; and I have promised for the whole day to work in his vineyard.—What can you do? You are published to be a devil, and a dreadful bad man for fifteen years; and this dreadful report has gone all over the States. I know this is very trying and discouraging to us to look at, when viewing one side of the leaf, but for these last fifteen years God had given evidence of living witnesses, which as the good apostle hath said, living epistles which were known and read of all men. Those converted under their preaching, proved their labors were not in vain in the Lord.—

Therefore, they were steadfast in their services against all the powers of earth ane hell combined, and unmoved and abounded in the work of the Lord.

The Lord anciently required perseverance among his disciples, and even told them, he that putteth his hand to the plough and looketh back, is not fit for the kingdom of heaven. When I look and see what Christ and his apostles endured—they were persecuted, but not forsaken; cast down, but not destroyed; as poor, but making many rich; as having nothing, yet possessing all things. They knew what it was to be abused and to abound. They suffered all these things for the prospect before them, and said, if in this world we have hope, of all men we are the most miserable. Shall I in view of this subject, now give up, while there is such a prospect before me? I look back and see for more than twenty years past God has prospered and blest me; souls have gone over the Jordan of death with shouts of praise, that have been the fruits of my labors in preaching Christ and his gospel; and hundreds now feel to go with me through suffering. And above all, God's spirit to help my infirmities and enable me to preach the gospel in power, that many more souls may be born into the kingdom, that will be stars in the crown of my rejoicing in the eternal world.

When I look at the persecuted Saviour, I see an example of perseverance, although rejected, hated and despised, and not where to lie his head; and we, that profess to be christians, then look to the rule, the pattern, the example. Where is the faithful ambassador of Christ that will do his duty faithfully, regardless of public opinion? Where is the one that shows the humility and love of Jesus? Where is the one that distributes his salary to feed the poor and clothe the naked? Where is the one that is represented by the mouth of the prophets that will not hold his peace day nor night? Where is the one that will face the piercing north winds and storms, and go over mountains and lakes and sound the heavenly warnings, where the gospel is seldom heard? Where is the one that can preach, purely out of love for the souls of his fellow-men? Where is the one that will go with his

suffering brother through evil report as well as good; and if he is sued at the law for a few dollars, either pay the debt, or else give bonds to keep him from suffering in a lonesome prison; and if he be in prison, visit him there, and administer relief to the soul and body of his suffering brother? Where is the one that remembers the promised reward to such as visit the brother in prison, and the promised threatening to those that do not, which is to take place in the day of judgment? Where is the one that is willing to bear shame and reproach, if he defend his brother's cause, and is willing to lay down his life to save his own? And it shall turn to you for a testimony.

The great point, which above all, for my brethren and the public to look into in my case is, Has God owned and blest my labors? Have I, in these last fifteen years in which they bring accusations against me, lived in the favor of God and in fellowship with my brethren? If the tree has been corrupt, that there has been no grace of God to support it, then cut it down; and if no good fruit, cut it down. But if grace has given life to the tree and it has produced an abundance of good fruit, who dares to curse the tree, or lift his hand to cut it down. Remember the language of Baalam; he could not curse, he dare not curse those whom God had blest.

My brethren from time to time, have acknowledged that my labors have been blessed. I have sent from time to time, as my history will show, for my preaching brethren to baptize those who have dated their awakenings from my preaching; and the following piece in my favor, was published by my good brother Tobey, in the Christian Palladium, Oct. 15, 1834. I have undoubted information that he alluded to me in this piece, although I am not worthy of so good an opinion from my much respetcd brother:

MODESTY.

"Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flow'r is born to blush unseen,
And waste its fragrance on the desert air."

It is so in nature. In my boyhood, I observed in a re-

mote and obscure corner of my father's farm, a flower which I called a lilly—it was not the common meadow lilly—it was not the tall white lilly usually cultivated in gardens—it was not as tall as either—but in my estimation it was much more beautiful. When I read in the scriptures of the roses of Sharon and the lilly of the valley, it reminded me of my favorite flower, and I was disposed to denominate it the lilly of the valley. Since that time, I have seen many flowers in botanic gardens and in the houses of the rich in splendid cities, which were cultivated with great care and much extolled on account of their beauty and fragrance, but among all the number, I have never seen my unpretending lilly of the valley.—There, I suppose, if it live at all, where my eye was first delighted with its beauty and where the foot of the botanist has never trodden, there it makes its annual appearance and wastes its sweetness on the desert air. It is so in society. The bold, the officious and pretending, and even the vain are put forward and their fame is proclaimed aloud, while the humble and the truly deserving are overlooked by the multitude, neglected by the rich, and left with all their excellencies, to spend their days in obscurity and to occupy the more lowly conditions of society. Not unfrequently is the female who possesses the best and most amiable qualities of the mind and heart neglected, while she of mere beauty in face and form is chosen. Xantippe is united in bands of wedlock to one of the greatest philosophers and best of men; but Hannah More spends a long and useful life in *single blessedness*.

It is so in religion. A noisy, clamorous, bigoted, persecuting professor of religion, is often more applauded among men, than he who far better imitates in temper and conduct, the meek and lowly Jesus, and the public preacher who is frivolous, foppish, pedantic and conceited, frequently obtains more publicity and celebrity in the world, than the really learned, devout, unostentatious and humble preacher of the gospel of peace and of holiness. There is within the circle of my acquaintance a preacher who goes about doing good. His present parish embraces Massachusetts, Connecticut and Rhode-

Island. It has formerly extended as far as South Carolina. His whole time is devoted to his professional duties, to preaching the gospel from town to town, from place to place, from state to state, he visits the sick, preaches from house to house, warns sinners, comforts and establishes the saints, and appears to consecrate his time, his talents and his all, to the holy work of doing good to the bodies and the souls of his fellow-men. In this work he is remarkably successful. No man in New England, it is presumed, has for five years past, been instrumental of as many revivals, and of the conversion of as many sinners as he. There are multitudes now members of the Baptist, Methodist, Congregational, Free-will Baptist and Christian churches, who date their first awaking to his instrumentality. He has been the means of planting a number of Christian churches in different places, and several young men who are entered upon the great work of the gospel ministry, acknowledge they were led out not only from the kingdom of darkness to that of light, but also from their worldly avocations to the work of preaching the gospel, by the blessing of God upon his labors. Out of the immediate sphere of his labors, who knows the man—who has even heard his name? I find it not on the pages of the Palladium, or any other religious periodical. What can be the reason? So far as we can judge, for God only knoweth the heart, it is not because all the christian graces do not shine eminently in him, nor because he is not eminently useful in the cause of Christ. In all these he appears to excel. We presume not to decide, nor the cause.

We have mentioned these facts—1. As illustrating the truth of our motto, Full many, &c.

2. Because we believe it is a duty to acknowledge with gratitude what God hath wrought.

3. Because the individual above alluded to, is a preacher in our connection, is extremely useful in advancing the cause of truth, and should be, we think, more encouraged and better sustained by his brethren than hitherto he has been.

4. Because he obtains for the most part, his scanty living for himself and his family, by his books, and should

this communication assist in the more extensive circulation and sale of them, it would both benefit the community and himself and family.

5. Because the case alluded to illustrates a great principle of the gospel, viz. It is not by might, nor by power, nor by enticing words of man's wisdom, that the gospel is successfully preached, but by the grace and spirit of God.

6. Because we fear that many and perhaps a few even among our own preachers, who think too much of great things, of great men, of great display, and too little of the spirit of God, of the gentleness, meekness and humility of Christ when evinced in his members.

7. Because we believe, that to promote the general prosperity of our denomination, all its members and friends should unite and co-operate—should cherish all kindly and good feelings for each other, "each in his proper station move, and each fulfil his part" of love, and that all who labor publicly in the cause, from the learned D. D. to the unlettered and obscure exhorter, should be suitably encouraged and sustained, and thus the wisdom of the Great Head of the Church means in bestowing diversity of gifts; but the same spirit should be acknowledged. Z. TOBEY.

Portsmouth, R. I. Sept. 22, 1834.

Our Divine Lord has told us, every plant which his Holy Father had not planted, should be rooted up, and every branch in him which bareth not fruit should be taken away; and every branch that bear fruit should be purged, that it bring forth more fruit. I will now say to my good brother Tobey, it is the noisy, bigoted, persecuting professors of religion, mentioned in the piece he has written, which has struck a deadly blow on the plant he has so beautifully represented. But I hope he and others will examine this plant and see whether it is watered in the soil of grace; if it is, and like the mustard stalk our Saviour spoke of, the branches may yet grow, if the laborers in the vineyard will try to succor

this plant. Several have watered its roots with their tears, and thousands have mourned and prayed in the presence of the Great Husbandman, that he would support this plant and shield it from the enemies that have been determined on its destruction; for a goodly fruit has been produced from this plant, and an abundance of seed, that is now springing forth in the garden of grace and which will bloom in unfading beauty by the glorious Son of Righteousness in heaven's broad field of everlasting glory.

The friends of Christ asked his enemies if the devil could open the eyes of the blind. Reason and common sense, as well as the inspiration of God teach us when good is done in opening the eyes of those who are spiritually blind, it is of the Lord, and as he saw fit to use means, and openly, that this work should be done. We do not believe that God or Christ uses as a means a man possessing the spirit of the devil for this work, for no where do we read, Oh Satan, I have sent thee to turn people from darkness to light.

But some, perhaps, will be ready to say, like the old Jews, "Give God the glory for what is done; but we know that this man is a sinner." O Lord, let the scales of sectarian prejudice and self-righteousness fall from the eyes of those that assume the judgment seat and call thy servant a devil, and like a persecuting Saul, hear thy voice, fall at thy feet, receive their sight and behold thy work in righteousness, acknowledge thy servants in their calling, have thy spirit, and love those they now hate and persecute.

Although I have been plain in my remarks in regard to those who have been my enemies, I wish them well; I rob my soul if I suffer a hard spirit to reign in my breast. And all such as feel a hard spirit towards me cannot enjoy true love to God, and they cannot enjoy his holy Spirit. My enemies can say and do say what they please about me and retain their standing in the churches where they belong.

The press is free. We all love freedom; but we must not use that freedom as a cloak of maliciousness. I have suffered almost every thing, but death; I have

borne every thing peaceably, and tried to have that charity for others that will cover a multitude of faults. Persecution has now risen to that degree that my usefulness in a measure is prostrated. I therefore feel it my duty to defend myself by the press, hoping that God will bless my undertakings and prosper me, while I by his will and strength labor for the general good of my fellow-men.

My former brethren in the ministry I still love and respect. I sincerely think they have erred in judgment in my case, and they perhaps, think that I ought to submit to their judgment. But this cannot be, so long as my knowledge is that which dictates me to pursue a different course.

I consider I am under obligations to my brethren to be condescending as far as truth and righteousness demand, and no farther. I consider also, I am under obligation to God as far as his commands are binding; if I have done wrong, or said wrong to my fellow-beings, and if they come to me in a right manner, it is my duty to confess and forsake. If I have sinned against God, to him I am accountable; if I confess and forsake, I have the promise of mercy and forgiveness. The high priests entered once a year into the holy place to offer their sacrifice for their own sins and the sins ot the people. God has provided a High Priest who has entered the holy place once for all; he is touched with the feelings of our infirmities, and daily blesses his humble, contrite children. As for others to come forward and say, you shall confess to this and to that, when I know that they charge we wrongfully, I shall not do it. Let them first get the beam out of their own eyes, as the Lord has commanded.

On the 29th of September I went to hear Elder Tobey preach, at the Christian meeting-house, in Providence. I liked his discourse much; I believe him to be endowed with the spirit of God; his preaching strengthened my faith; I felt the love of God in my heart; I felt the same love to him and to the cause of Christ that I ever did; his preaching was very comforting and edifying to the brethren.

On the 13th and 14th of October, I attended the Mas-

sachusetts Yearly Conference, held in Swanzey. I was comforted much in seeing my brethren from a distance, and found many of them to possess the same brotherly affections that in former years had existed. Thank God for never failing charity. I heard Elder Russell preach at this meeting; his sermon was like refreshing rain on the congregation; it came not in word only, but in power and Holy Ghost; and much assurance I felt that his heart was in the work, and he possessed the old apostolic spirit. Elder Bullard's sermon the next day, was very instructive, and calculated to lead forth the mind to higher attainments in every christian grace. I did not hear all my brethren preach, having to be absent a part of the time, and left before the meetings were closed.

For twenty years I've labor'd in the vineyard of Jesus,
And still feel to preach the gospel in power;
And hope to gather fruit from the tree that's immortal,
And this will support in the most trying hour.

For twenty years I've labor'd and had God's protection,
In storms of temptations and trials severe;
But Jesus has help'd me when in tribulation,
And tells me in mercy, there is nothing to fear.

For twenty years I've labor'd and held many meetings,
And God, by his presence, has blessed my soul,
In seeing sinners weeping and bowing to Jesus,
And then are made happy, this crowns the whole.

For twenty years I've labor'd and seen reformations
Advancing and spreading all over the land;
And converts by hundreds have met at the water,
And then were baptized as Jesus commands.

For twenty years I've labor'd to have all united,
And join all together in one heavenly band;
And sing and rejoice, and love one another,
And march on in order to the promised land.

For twenty years I've labor'd and called to sinners,
To turn to the Saviour and hear his sweet voice;
His gospel is charming, his person is lovely,
And they would be happy in bearing his cross.

For twenty years I've labor'd to preach up my Saviour,
His sorrows and sufferings on Mount Calvary;
His sweat in the garden, his tears and his anguish,
His groans shook creation when he died on the tree.

For twenty years I've labor'd to preach the resurrection,
For Christ preach'd the doctrine when he was below;
Then all that love Jesus or his dear disciples,
Will arise then to meet him, the bible doth show.

For twenty years I've labor'd to preach up the judgment,
The day is appointed, the day is at hand;
And Jesus will come on the throne of his justice,
The righteous and wicked before him will stand.

For twenty years I've labor'd and had persecution,
And lying and slander I've found on each hand;
But God gives me courage, as he did to Joseph,
To go on in duty, and serves me to stand.

And now, O my brethren in Jesus my Saviour,
Come bear persecution and trust in your God;
For victory will turn in his children's favor,
Our enemies must then be feeling his rod.

Bright crowns there await us when we shall meet Jesus,
Our sufferings all over, our work will be done;
He'll come and receive us, and take us to heaven,
Where the wicked cease troubling and we no more mourn.

INTEMPERATE ZEAL.

The world is all in commotion at the present time, with intemperate zeal. It is a good thing to be zealous in a good cause; but not so much so as our zeal shall lead us to be over much engaged, lest we destroy the

good we wish to accomplish. The language of the old text book is, "Let your zeal be according to knowledge;" and again, "Be not over much righteous, lest thou destroy thyself." I have said but little on those subjects of controversy, that for a few years past have been abroad in our country; but at the present time, duty calls me to say a little, hoping it may be for the general good of my fellow-men, and for the peace and prosperity of all. Coming to the line of truth ought to be the desire of all men; to stop short, or go beyond, is not safe ground for any one to stand on, therefore, to come to this line and stop, ought to be the desire of all.

The language we daily hear, is, christians and anti-christians, masons and anti-masons, temperance and anti-temperance, slavery and anti-slavery, and last of all, the anti-tobacco society. Almost every thing is carried on in the whirlwind of intemperate zeal; and by this means that love which ought to exist in the church and state, which the great author of our being desired to bind the heart of man to man, is now in a measure cut asunder by intemperate zeal. If this course be kept up, there will be destruction to our present form of government, and our religious privileges will be prostrated.

What must be done, says one, to prevent this fiery, intemperate zeal? Let every man, be his opinion what it may, govern his own spirit; and if by fair reasoning he cannot convince his brother or neighbor, to think or act as he does, leave him to enjoy his own opinion, and use no oppressive measures to crush him down, to destroy his character or his temporal interest. This is doing as we would be done by, and hearing to the voice of the inspiration of God. Deviating from this rule, with all the fiery zeal of Saul, to crush down his fellow-men, will do no good; and we may fight in this way as those that beat the air and reap the hatred of one towards the other. In such a course, one thing is necessary for us to consider; we cannot accomplish all things in our own time and way, let our motives be ever so pure. Therefore, let us not drive like the driving of Jehu, and never accomplish what we undertake.

Reason and the spirit of truth are the most powerful

weapons that ever a man fought with. We must reason with a right spirit with every man, on every subject.—Paul reasoned with Felix, on righteousness, temperance and a judgment to come, and as great a man as he was, he trembled. How shall the christian gain the anti-christian to his faith? He must in the first place, love his anti-christian brother; hold up to his view a loving, just, merciful, and a reasonable God, and his Son is like him, and his gospel requires nothing but what is reasonable for him to do, and he shall know the truth when he practices the same, and this will be productive of peace, and happiness, and eternal life. There is much more sympathy and fellow-feeling in the breast of a professed infidel, than there is in some high professors of christianity; but it is not the name nor the profession that constitute men and women christians; if they have not the right spirit, they are the worst of anties—and by their proud, lordly, self-righteous, hard spirits, they prove themselves to be but whited sepulchres and rotten hearted Pharisees, and like the priest and Levite, they pass by a suffering brother, and think it beneath their high dignity to speak, or even look at him. But show me the man that has the spirit of the good Samaritan and will do like him, call him an infidel, a devil, or what you please, he is the man that God loves and approbates.

Says one, I am a temperance man; says another, I am a temperance woman, but we have got our anti neighbors. Well, don't quarrel with them, lest you become anties yourselves. Look into the old temperance book, that is a rule for every thing; that says, be temperate in all things. Reason with your neighbors, on temperance, in a right spirit; this is much better than to quarrel with them. How inconsistent to see a man quarrelling with his neighbor about temperance; and also, church members, taking this course; talk in love, or not at all. If you cannot reason with your brother or neighbor, to sign the temperance pledge, don't turn him out of your heart, or out of the church, if he behave well. Let not the anties quarrel with the cold water folks, nor despise them for their total abstinence. I wish there might be right feelings manifested, and not so

much intemperate zeal, as when we wish to avoid one extreme, run into another. Some think the tobacco plant is hurtful, used any way, and shortens life. Perhaps it does, if used intemperately; but old and young have used it for many years, and the great part of the old people have made use of it for centuries, and we have heard no complaint. I saw old Joice Heth in the city of Providence, with a pipe in her mouth. I am doubtful if any one can live so long, whether they smoke, snuff, or chew, or not. Her life has been continued one hundred and sixty-one years, and I conclude she has been a very temperate woman. I do not think a little tobacco has been hurtful to old sister Joice, either in body or mind. She is the oldest church member on earth. One hundred and sixteen years ago she was baptized in the river Potomac and joined the Baptist church. When I heard her converse, I was astonished to see a person so old, possessing a reasonable mind. She was nurse to George Washington, the father of our country.

Our Saviour, when called a wine-bibber and a friend of publicans and sinners, said that "Wisdom is justified of her children." Christ, the one who is the wisdom of God to us, drank wine; and at the wedding feast sanctioned it, and confirmed the use of it by the miracle he wrought in Galilee. There was no sin in taking a little wine, and to prove this, his disciples partook of wine and he drank it with them the night previous to his death. And now, for some to be so narrow-contracted as to drink water at a communion season, or at a wedding, it is no mark of righteousness, nor an evidence of wisdom before the Lord. Corn, wine and oil, are those blessings sanctioned by the word of God, to be received with thanksgiving under the law and gospel, and to be used temperately.

Much is said on the subject of slavery and anti-slavery at the present time. And many are zealous in their proceedings to have the colored race freed from slavery. Let no intemperate zeal be manifested; but I fear it is the case. Reason in the spirit of love on this subject, one with another. I have been to the south in years past; I know the feelings and the opinion of the south-

ern planters on this subject. As a man thinketh in his heart, Solomon says, so he is. The southern planters think the colored race were born to serve the white population. The colored man and woman have the constitution to endure the heat and cultivate the soil; they were made for this purpose. They also think that the slaves are their property. Then if the northern anti-slavery man can make the southern planters believe that their preconceived opinions are wrong, they will, without doubt, liberate their slaves; or, if the slave holders set a price on their slaves and the northern people pay their price, in this way they can be freed. It would be an honor to this nation, and pleasing in the sight of God, to abolish slavery; but let it be done on right principles, in a proper time, and without quarrelling or shedding of blood. The slaves have now become numerous, and will be more so; fears will continue to arise with our southern friends in regard to their safety. Life and peace are better than war and death, and the sooner something is done the better. Let a sacrifice be made with the north and south both; if the north will give up, and the south keep not back, the jubilee trump may be sounded, the slaves liberated, and God be glorified; and our nation honored and flourish with peace and plenty, love and liberty, from the south to the north.

I remain firm and unshaken in my faith in the doctrine which Christ taught, and which I received twenty years since. I love the saints of God of every name, and sinners of every description; and my cruel slanderers, I humbly pray that God may give them to feel their wrong, that they may repent and be forgiven. God bless my friends that have not forsaken me in my deepest afflictions and heart-rending sorrow.

The day is fast rolling on, eternity heaves in view, when I shall meet the thousands whom I have preached to and warned them to repent; the solemn period is hastening on when my friends and enemies will know what

motives have led me forth in the course I have taken, to labor and suffer in the vineyard of the Lord.

The religion I profess has given me confidence and boldness to face my enemies and defend my cause; by the word of the Lord, I have felt the Holy Spirit as a comforter in tribulation. My anchor, hope, holds on in the storms of persecution; my Saviour is on board of my little ship to calm the ocean; heaven's broad bay I discover by the spy-glass of faith is just before me; I shall soon be beyond the thunders of the cruel warrior; no more be chased by the ungodly privateer's men who sail under false colors; be out the reach of the galley with oars, meet with the pilot angels to lead me through the straits of death, enter the harbor of rest, step on the golden pavements of the city of the New-Jerusalem, be conducted by my heavenly guides to the brilliant throne of my Saviour, receive the crown prepared, behold my brethren whom I love, the saints of every name, the angels of every station, the glorious Saviour on the right hand of God, and God with all his brilliant glory.

NOTICE.

The four volumes of my Narrative may be found at Mr. Kendall's bookstore, opposite the old market-house; also, my Conference Hymn Books, also the Reply to J. A. Whitmarsh, Brooks and Company. The above may also be found at the Bookstore, near the Bridge, on the west side.